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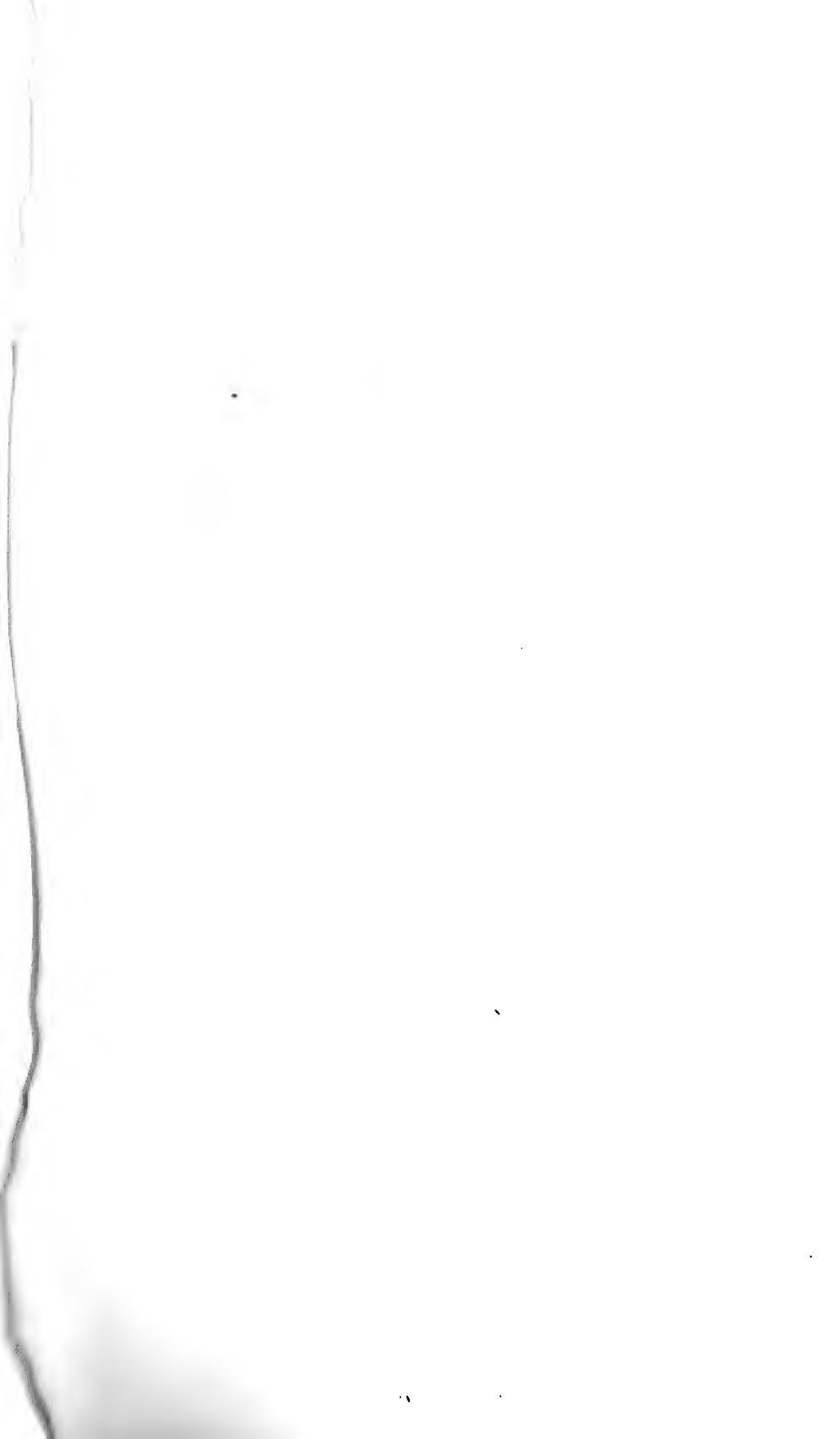


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THESES

QUAS

AD LICENTIATI GRADUM

IN

SACRA THEOLOGIA

Apud Universitatem Catholicam Americæ

CONSEQUENDUM

PUBLICÆ PROPUGNABIT

E. DUBLANCHY, S. M.,

HORA X. A.M. DIE XXIX. MAII A.D. MDCCCXCI.

WASHINGTONII,
TYPIS W. H. LEPLY.

1891.

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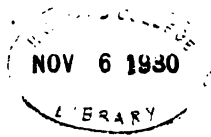
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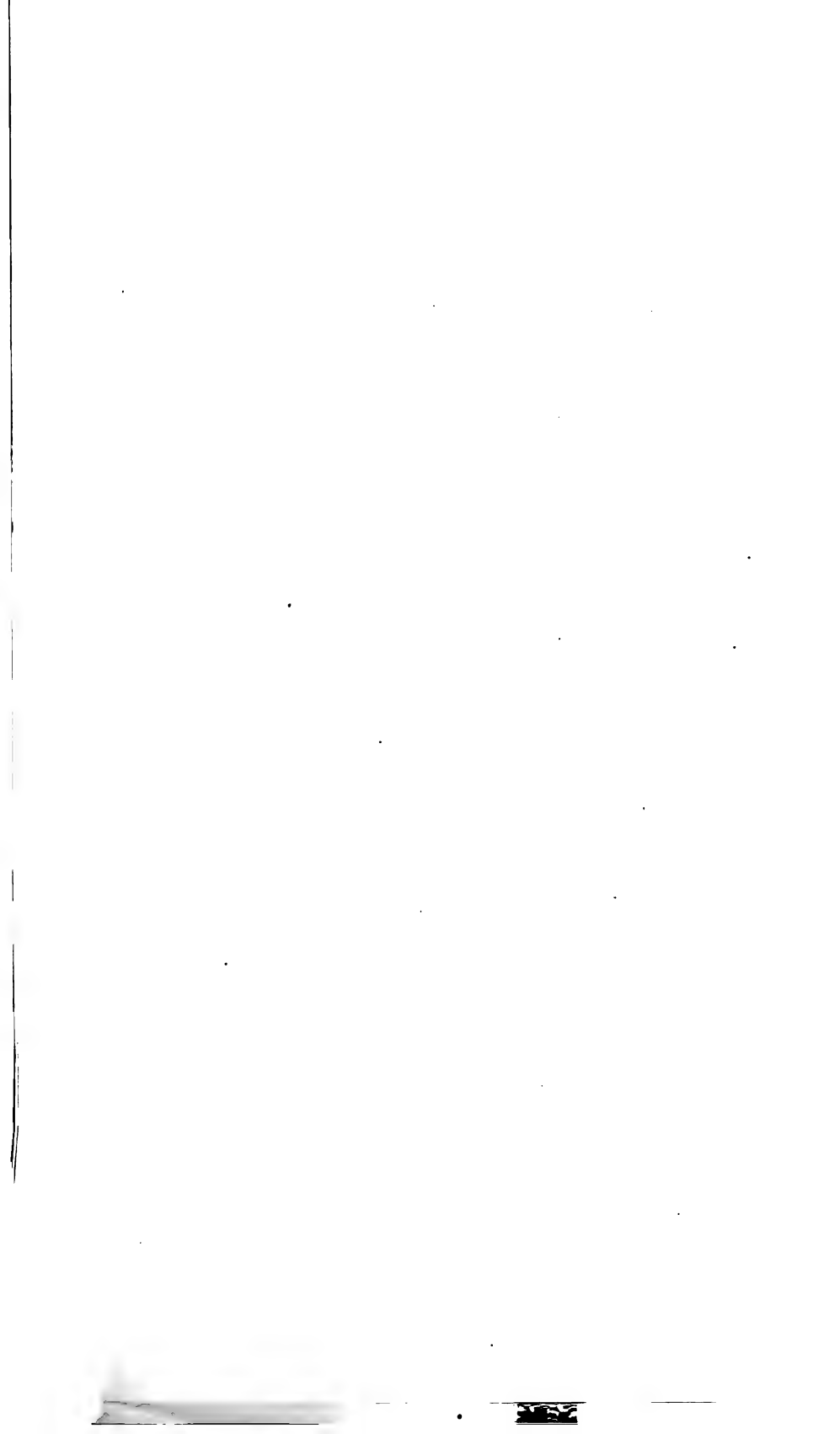
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No. I.

THESES



THESES.

I.

Possibilis est divina Revelatio etiam quoad mysteria proprie dicta.

II.

“Divinæ revelationi tribuendum est, ut ea, quæ in rebus divinis humanæ rationi per se impervia non sunt, in præsentī quoque generis humani conditione ab omnibus expedite, firma certitudine et nullo admixto errore cognosci possint.”¹

III.

Possibile est miraculum proprie dictum.

IV.

Miracula et prophetiæ “divinæ revelationis signa sunt certissima et omnium intelligentiæ accommodata.”²

V.

Christus instituit Ecclesiam suam ut societatem essentialiter visibilem et perpetuo duraturam.

¹Conc. Vatic. Const. *Dei Filius*, Cap. II.

²Conc. Vatic. Const. *Dei Filius*, Cap. III.

VI.

“Ecclesia est vera perfectaue societas, plane libera, pollens suis propriis et constantibus juribus sibi a divino suo Fundatore collatis.”¹

VII.

Ita omnibus incumbit obligatio veræ Ecclesiae adherendi, ut culpabiliter extra eam versantibus nulla sit spes salutis.

VIII.

Christus in Ecclesia sua instituit magisterium infallibile.

IX.

Hujus magisterii infallibilitas sese extendit non ad ea tantum quæ in divina revelatione sive explicite sive implicite continentur, sed etiam ad id omne quod, licet in se revelatum non sit, est tamen ejusmodi ut sine eo depositum revelationis tuto conservari, certo proponi et explicari aut efficaciter defendi non possit.

X.

Ecclesia nullatenus vetat ne philosophia et generatim humanæ disciplinæ “in suo quæque ambitu propriis utantur principiis et propria methodo, sed justam hanc libertatem agnoscens, jus et officium divinitus habet falsi nominis scientiam proscribendi, ne quis decipiatur per philosophiam et inanem fallaciam.”²

¹Syllabus, Prop. 19.

²Concil. Vatic. Const. *Dei Filius*, Cap. IV.

XI.

Ecclesia, vi suæ divinæ missionis, directe jus habet omnia quæ ad fidei depositum pertinent, edocendi, indirecte autem jus possidet scientias profanas docendi etiam in scholis propriis.

XII.

“Catholicis viris probari non potest ea juventutis instituendæ ratio quæ sit a Catholica fide et ab Ecclesiæ potestate sejuncta.”¹

XIII.

“Primatus jurisdictionis in universam Dei Ecclesiam immediate et directe beato Petro Apostolo collatus fuit a Christo Domino.”²

XIV.

“Haec Romani Pontificis jurisdictionis potestas vere episcopalis est et immediata, erga quam cujuscumque ritus et dignitatis pastores atque fideles, tam seorsum singuli quam simul omnes, officio hierarchicæ subordinationis veræque obedientiæ obstringuntur, non solum in rebus quæ ad fidem et mores, sed etiam in iis quæ ad disciplinam et regimen Ecclesiæ per totum orbem diffusæ pertinent.”³

XV.

“Romanus Pontifex cum ex cathedra loquitur, id est, cum omnium Christianorum Pastoris et Doctoris munere

¹Syllabus, Prop. 49.

²Conc. Vatic. Const. *Pastor æternus*, Cap. I.

³Conc. Vatic. Const. *Pastor æternus*, Cap. III.

fungens, pro suprema sua apostolica auctoritate doctrinam de fide vel moribus ab universa Ecclesia tenendam definit, per assistentiam divinam, ipsi in beato Petro promissam, ea infallibilitate pollet qua divinus Redemptor Ecclesiam suam in definienda doctrina de fide vel moribus instructam esse voluit.”¹

XVI.

“Pius IX., ut sese opportunitas dedit, ex opinionibus falsis, quæ maxime valere cœpissent, plures notavit, easdemque postea in unum cogi jussit, ut scilicet in tanta errorum colluvione haberent Catholici homines quod sine offensione sequerentur.”²

XVII.

“Principatus civilis Romani Pontificis illi necessarius est ut idem nulli unquam principi aut civili potestati subjectus supremam dominici gregis universi pascendi regendique potestatem auctoritatemque ab ipso Christo Domino divinitus acceptam per universam Ecclesiam plenissima libertate exercere, ac majori ejusdem Ecclesiae et fidelium utilitati ac indigentis occurrere possit.”³

XVIII.

Libri deuterocanonici V. T. quamvis non fuerint in canonem Palaestinensem relati, in magno tamen honore apud Judaeos Palaestinos habitus sunt.

¹Conc. Vatic. Const. *Pastor æternus*, Cap. IV.

²Leo XIII. Encycl. *Immortale Dei*.

³Pius IX. All. *Maxima quidem*, 9 Junii, 1862.

XIX.

In determinando canone librorum V. T. Patres non statuerunt nec ratum habuerunt principium de solo canone Judaeorum admittendo.

XX.

Graecus N. T. textus ea cum fidelitate textum primigenium refert ut sit authenticus revelationis fons.

XXI.

In omnibus Scripturarum textibus adest sensus literalis, sive proprius sive metaphoricus: in eodem vero textu non admittendus est nisi unus sensus literalis a Spiritu Sancto immediate intentus.

XXII.

“In rebus fidei et morum, ad aedificationem doctrinae christianae pertinentium, is pro vero sensu sacrae Scripturae habendus est, quem tenuit ac tenet sancta Mater Ecclesia, cujus est judicare de vero sensu et interpretatione Scripturarum sanctarum; atque ideo nemini licet contra hunc sensum aut etiam contra unanimem consensum Patrum ipsam Scripturam interpretari.”¹

XXIII.

Essentia moralitatis in actibus humanis consistit in debita ordinatione vel in defectu debitaе ordinationis ad rationem legi aeternae consentaneam.

¹Conc. Vatic. Const. *Dei Filius*, Cap. II.

XXIV.

“Jus imperandi (in societate civili) a Deo repetendum est velut a naturali necessarioque principio.”¹

XXV.

“Jus proprietatis ac dominii (etiam in res stabiles) ab ipsa natura profectum intactum cuilibet et inviolatum esse jubet lex naturalis.”²

XXVI.

Nullatenus demonstrari potest dogma Incarnationis rationi repugnare.

XXVII.

Supposita Dei voluntate satisfactionem ex se aequivalentem exigendi, Incarnatio erat omnino necessaria.

XXVIII.

In praesenti ordine Providentiae finis primarius et immediatus Incarnationis fuit generis humani redemptionis.

XXIX.

Christus in hac vita scientiam beatam habuit a primo instanti suae Incarnationis.

XXX.

Anima Christi per hanc scientiam beatam non perfecte comprehendit divinam essentiam, ideoque non intelligit in Deo omnia possibilia, videt tamen omnia praesentia, praeterita et futura.

¹Leo XIII. Encycl. *Diuturnum*.

²Leo XIII. Encycl. *Quod Apostolici muneris*.

XXXI.

Immensa divini Redemptoris caritas in symbolica Cordis imagine figurata est objectum praecipuum et ratio formalis cultus S.S. Cordis Jesu.

XXXII.

Beatissima Virgo Maria vere et proprie est Mater Dei.

XXXIII.

“Beatissima Virgo Maria in primo instanti suae Conceptionis fuit singulari Omnipotentis Dei gratia et privilegio, intuitu meritorum Christi Jesu Salvatoris humani generis, ab omni originalis culpa labe praeservata immunis.”¹

XXXIV.

Beatissima Dei Genitrix illibatum habuit totum purissimae virginitatis decus ante partum, in partu et post partum.

XXXV.

Ex doctrina Catholica certum est Beatam Mariam cum corpore virgineo in coelum esse assumptam.

XXXVI.

Nullo argumento demonstrari potest dogma praesentiae realis rationi repugnare.

¹Pius IX. Bulla *Ineffabilis*.

XXXVII.

“In sanctissimae Eucharistiae Sacramento continentur vere, realiter et substantialiter corpus et sanguis una cum anima et divinitate Domini nostri Jesu Christi.”¹

XXXVIII.

“Accidentia panis et vini (post consecrationem) manent sine subjecto in sacramento altaris.”²

XXXIX.

“Per consecrationem panis et vini conversio fit totius substantiae panis in substantiam corporis Christi Domini nostri, et totius substantiae vini in substantiam sanguinis ejus: quae conversio convenienter et proprie a sancta Catholica Ecclesia Transsubstantiatio est appellata.”³

XL.

Transsubstantiatio non fit per meram adductionem corporis Christi, sed per veram et propriam, licet omnino singularem, conversionem totius substantiae panis et vini in totam substantiam Corporis et sanguinis Christi, remanentibus dumtaxat speciebus panis et vini.

XLI.

“In Missa offertur Deo verum et proprium sacrificium.”⁴

¹Conc. Trid. Sess. XXII. de Sacr. Missae Can. I.

²Cone. Trident. Sess. XIII. de S.S. Euchar. Can. I.

³Conc. Const. Prop. 2 Wicleffi.

⁴Conc. Trident. Sess. XIII. de S.S. Euchar. Cap. IV.

XLII.

Sola consecratio utriusque speciei constituit totam essentiam sacrificii Missae.

XLIII.

“Missae Sacrificium non tantum est laudis et gratiarum actionis, aut nuda commemoratio sacrificii in cruce peracti, sed est propitiatorium; nec soli prodest sumenti, sed pro vivis et defunctis, pro peccatis, poenis, satisfactionibus et aliis necessitatibus offerri potest.”¹

XLIV.

Nullo Dei praecepto omnes et singuli Christi fideles utramque speciem sanctissimi Eucharistiae Sacramenti sumere tenentur.

XLV.

Ad solos iudices ecclesiasticos natura sua pertinent omnes causae matrimoniales Christianorum.

XLVI.

Innocentius III. ejusque successores in repressione haeresis Albigenium de Ecclesia et societate civili optime meruerunt.

XLVII.

Justissimis de causis Fridericus II. a S. Sede pluries excommunicatus, in Concilio Lugdunensi I, fuit definitive depositus.

XLVIII.

Immerito contenditur Bonifacium VIII. in dissidiis cum Philippo Pulchro exortis jura sua excessisse.

¹Conc. Trid. Ibid. Can. III.

XLIX.

Etsi Pontificibus Avenionensibus adfuerint urgentes rationes cur in Gallia commorarentur, inde tamen haud exigua Ecclesiae orta sunt incommoda: at verum non est hos Pontifices officio suo in regimine Ecclesiae universalis defuisse.

L.

Joannes XXII. nunquam positive defendit nec tenuit sententiam Minoritarum de visione beatifica a Benedicto XII. postea damnatam.

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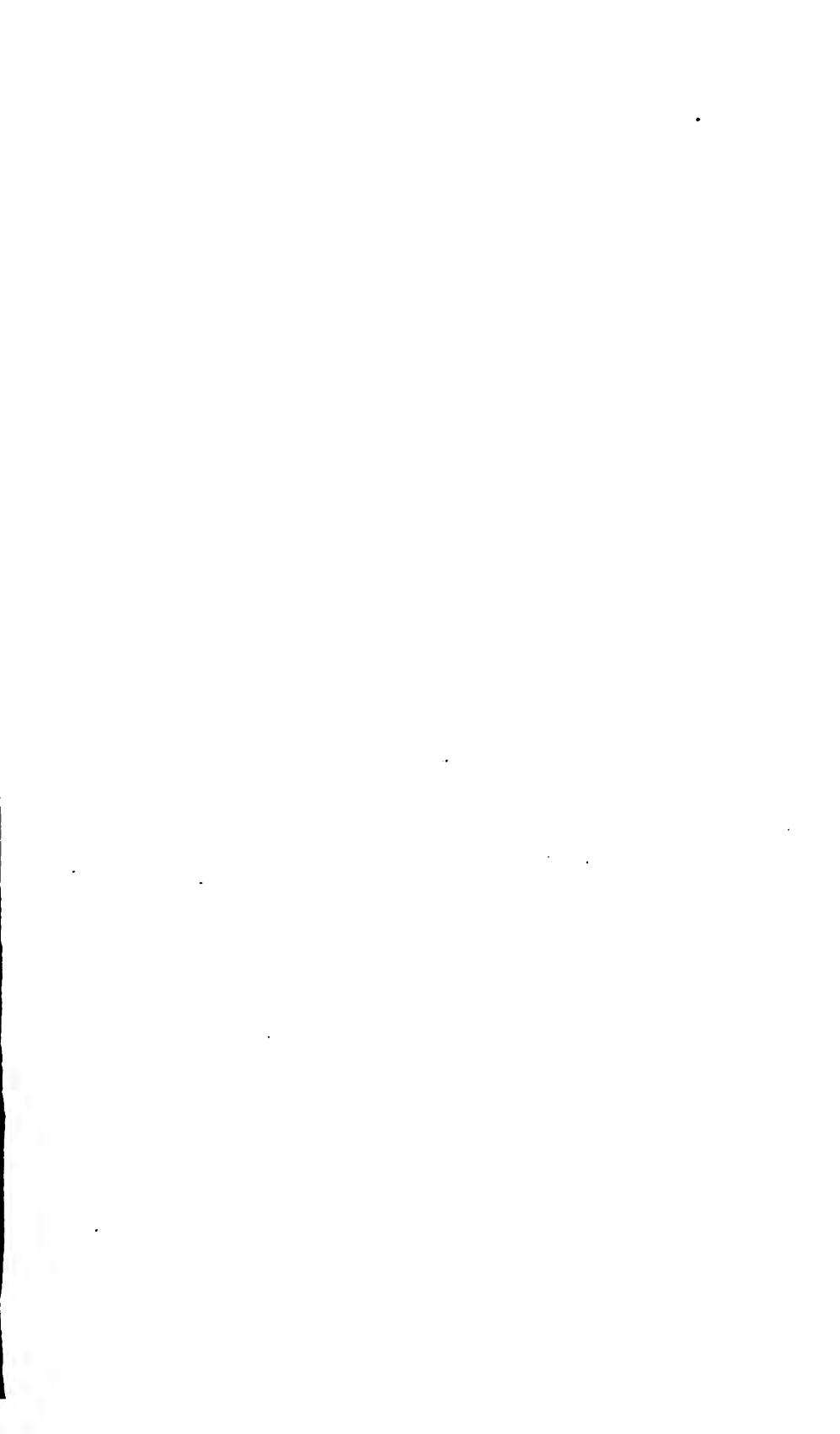
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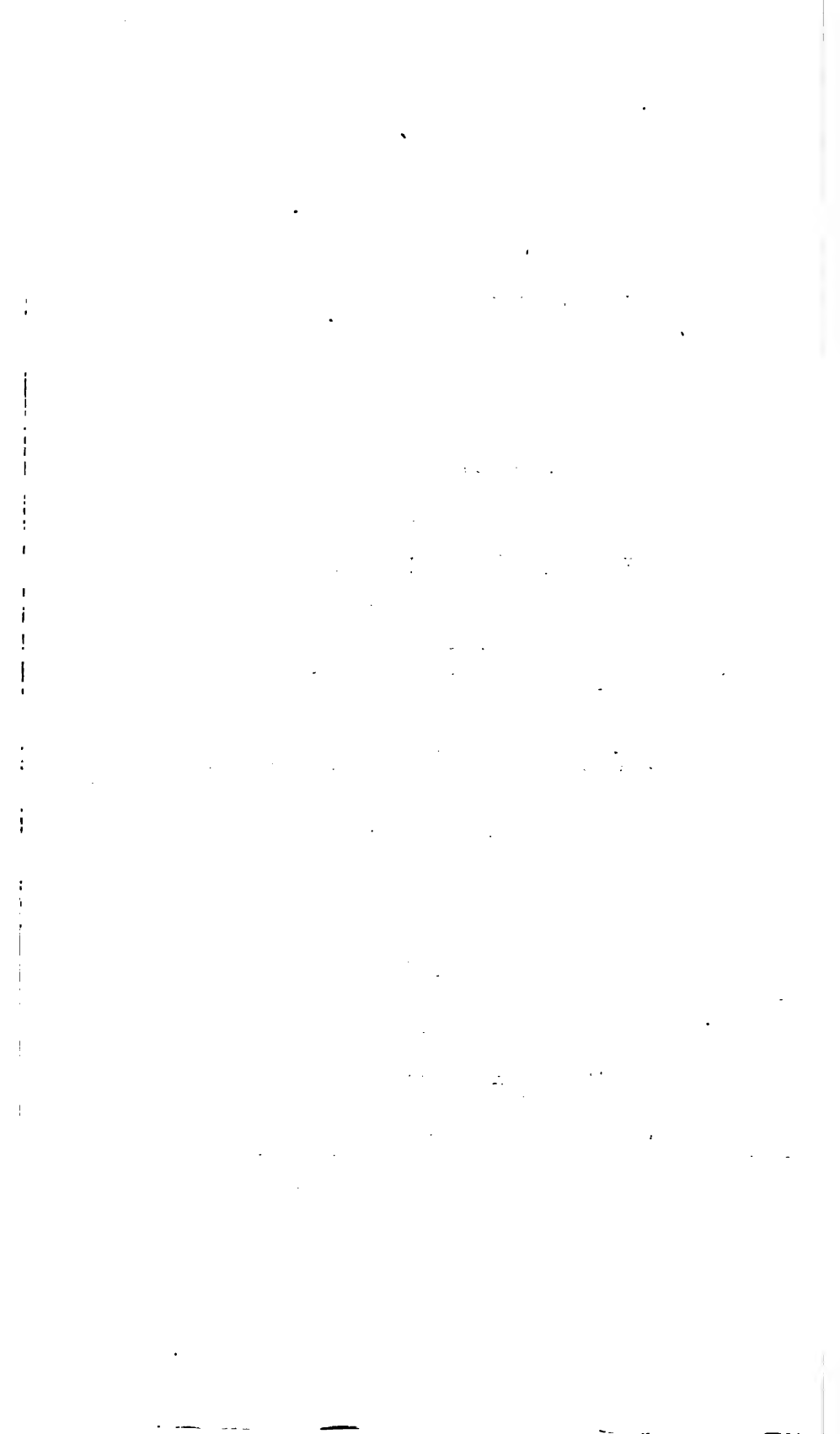
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1891.



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THESES.

I.

Science and religion having each their allotted sphere, no conflict can arise between them if scientists and divines, while using their rights, are at the same time faithful to their correlative duties and keep within their respective limits.

II.

Contra Agnosticos propugnamus, Dei existentiam posse rationis lumine demonstrari.

III.

Dei existentiam ratione cognosci posse, veritas est christiana, in sacris litteris clare expressa adeoque merito a Concilio Vaticano definita.¹

IV.

Rerum mundanarum contingentia supponit existentiam entis necessarii, seu a se, quod sit illarum ratio sufficiens.

V.

Ex motu rerum mundanarum infertur existentia Motoris immobilis, qui vero sensu Deus est.

¹Const. *Dei Filius*, C. I.

VI.

. Factum a scientia naturali hodie demonstratum, quod in tellure vita organica non semper extiterit sed initium habuerit, Dei tanquam causae hujus vitae organicae existentiam probat.

VII.

Existere Deum, seu ordinis mundani auctorem, ex eo evincitur quod ordo, inter corpora coelestia et terrestria vicens, exordium sumpsit.

VIII.

Ex ordine mirifico mundi et evidentia finium, cum certitudine infertur existentia Dei sub conceptu entis summe intelligentis et summe potentis.

IX.

Constans et moraliter universalis gentium consensus in agnoscenda alicujus entis supremi existentia demonstrat Deum esse.

X.

The necessity of admitting the existence of God is proven from the lack of any hypothesis to satisfactorily explain the existing moral and social order, the notion of authority and of right.

XI.

Since the "Natural Sciences" do not treat of the origin of things, the attempt made by some scientists to show a conflict between science and religion, by opposing the doctrine of the eternity of matter to the dogma of creation, must necessarily fail.

XII.

A perfect harmony exists between the dogma of creation and the fundamental principles of science—inertness of matter and dissipation of energy—and is strengthened by the teaching of sound philosophy.

XIII.

There can be no opposition between science and religion regarding the development of the universe, since on this question religion, as far as the Church doctrines are concerned, teaches nothing; and the Bible, in Gen., chap. I, verses 5, 8, 13, 19, is so vague as to admit of at least three interpretations, one of which may be reconciled with the teachings of sound science.

XIV.

The assertion of Providence has nothing in it irreconcilable with science.

XV.

The doctrine of the efficacy of prayer, although impugned by many writers as being subversive of the natural laws, can be easily reconciled therewith.

XVI.

From the nature of sensation and of thought we are able to conclude that the principle wherein they reside must be immaterial.

XVII.

Thought cannot be the effect or function of matter, as urged by Spinoza and Locke; neither has it, as

claimed by modern materialists, any immediate or necessary dependence on the size of the brain, or the number and character of its convolutions.

XVIII.

The immateriality of the human soul is effectively proven from self-consciousness.

XIX.

Not only the immateriality but also the spirituality of the human soul is demonstrated by self-consciousness.

XX.

Ex libertate voluntatis rite inferitur spiritualitas animae humanae.

XXI.

Anima humana est immortalis.

XXII.

Libertas arbitrii recte definitur proprietas animi, qua, positis omnibus ad agendum requisitis, voluntas potest pro lubitu velle aliquid aut ejus oppositum.

XXIII.

Hominem libertate arbitrii gaudere, efficaciter probatur, primo ex sensu communi omnium gentium, deinde ex testimonio sensus intimi, ulterius ex existentia ordinis moralis, denique etiam argumento *a priori*.

XXIV.

Theologice etiam probatur, liberum hominis arbitrium, licet per originale peccatum attenuatum fuerit, attamen non esse penitus extinctum.

XXV.

Sicut ratio Deum esse primum omnium principium demonstrat, ita demonstrat Ipsum esse omnium supremum dominum et ultimum finem: agnitio autem per creaturam rationalem dependentiae absolutae a Deo primo principio, supremo domino, et ultimo fine, constituit religionem, quae idcirco male definitur vel infiniti perceptio, vel apprehensio eorum quae experientiae non subjacent, vel theoria universi *a priori*.¹

XXVI.

Christi verbis Joan. IV, 22-24, nihil continetur quod necessitati cultus externi sit oppositum.

XXVII.

Finis operis seu finis ad quem Deus hominem creavit, duplex est: primarius, externa gloria Dei; secundarius, hominis beatitudo.

XXVIII.

Beatitudo hominis objectiva est Deus; beatitudo vere formalis in Dei cognitione et dilectione necnon in gaudio ex utraque redundante consistit.

XXIX.

Naturalis hominis beatitudo in cognitione et dilectione Dei ut auctoris naturae consistit; beatitudo vero supernaturalis, ad quam nos Deus summa benignitate creavit, ratione vitae futurae consistit in visione Dei per essentiam, ejus amore perfecto gaudioque ineffa-

¹Spencer, *First Princ.*, Part I, c. 1, 2; Max Müller *Science of Rel.*, Lecture I.

bili; in hac vita per spem, fidem, charitatem aliarumque virtutum exercitium constituitur.

XXX.

Revelatio generatim dicitur “quaecunque operatio unius spiritus in alium, qua hunc ducit ad cognitionem quam ipse habet;” tres autem revelationis gradus distingui possunt: revelatio naturae, revelatio gratiae, revelatio gloriae; hi tamen tres gradus non sunt ejusdem speciei sed analogice tantum conveniunt.

XXXI.

Revelatio stricte sumpta possibilis est.

XXXII.

Licet veritates religiosae ordinis naturalis humanae rationi per se imperviae non sint, attamen in praesenti generis humani conditione, earum cognitio certa et expedita divinae revelationi tribuenda est: unde merito ea revelatio moraliter necessaria dicitur.

XXXIII.

Quoniam “Deus ex infinita bonitate sua ordinavit hominem ad finem supernaturalem, ad participanda scilicet bona divina, quae humanae mentis intelligentiam omnino superant,”¹ revelatio veritatum ad hunc ordinem supernaturalem pertinentium absolute necessaria est.

XXXIV.

Societas est multitudo hominum collatis viribus et communi directione ad finem communem tendentium: dividitur autem ratione finis et mediorum in varias species quarum praecipuae sunt, domestica, civilis, religiosa.

¹Con. Vat. Const., *Dei Filius*, c. 2.

XXXV.

“Homines in civili societate vivere natura jubet, seu verius auctor naturae Deus: quod perspicue demonstrant et maxima societatis conciliatrix loquendi facultas et innatae appetitiones animi per plures, et res necessariae ac magni momenti, quas solitarii assequi homines non possunt, juncti et consociati cum alteris assequuntur.”¹ Hinc theoria Roussaviana de primitivo statu generis humani figmentum est; systema vero a *contractu sociali* nuncupatum falsum est.

XXXVI.

“Quoniam non potest societas ulla consistere, nisi si aliquis omnibus praesit, efficaci similique movens singulos ad commune propositum impulsione, efficitur, civili hominum communitati necessariam esse auctoritatem, quia regatur: quae, non secus ac societas, a natura, proptereaque a Deo ipso oriatur auctore.”¹

XXXVII.

“Unigenitus Dei Filius societatem in terris constituit, quae Ecclesia dicitur, cui excelsum divinumque munus in omnes saeculorum aetates continuandum transmisit, quod Ipse a Patre acceperat.”¹

XXXVIII.

¹Quamvis haec societas ex hominibus constet, non secus ac civilis communitas, tamen, propter finem sibi constitutum, atque instrumenta, quibus ad finem con-

¹Leo XIII., Enc. *Diuturnum*.

tendit, supernaturalis est ac spiritualis; atque idcirco distinguitur ac differt a societate civili.”¹

XXXIX.

“Quidquid est in rebus humanis quoquo modo sacrum, quidquid ad salutem animarum cultumve Dei pertinet, id est omne in potestate arbitrioque Ecclesiae: caetera vero, quae civile et politicum genus complectitur, rectum est civili potestati esse subjecta, cum Jesus Christus jusserit quae Caesaris sint, reddi Caesari, quae Dei, Deo.”²

XL.

Lex generatim sumpta est regula et mensura actuum secundum quam inducitur aliquis ad agendum vel ab agendo retrahitur: sumpta autem stricte ac proprie lex est regula agendi creaturis rationalibus indicta easque moraliter obligans.

XLI.

Matth. XIX. 16, et Cor. VII. 37, manifeste continetur doctrina catholica de distinctione consiliorum a praeceptis.

XLII.

Lex aeterna, a qua caeterae leges dependent, recte definitur a S. Thoma: “Ratio divinae sapientiae secundum quod est directiva omnium actuum et motionum.”²

XLIII.

Ratio proclamat naturalis alicujus legis existentiam:

¹Leo XIII., *Immortale Dei*.

²S. Thomas, 1-2, q. 93, a. 1.

haec autem merito dicitur "participatio legis aeternae in rationali creatura."¹

XLIV.

Verbis Apostoli, Rom. 11, 12-16; Col. I., 32, docemur existere legem naturalem eamque lumine rationis posse cognosci.

XLV.

Legi positivae maxime convenit definitio S. Thomae qua dicitur: "ordinatio rationis ad bonum commune, et ab eo qui curam habet communitatis, promulgata:" pendet autem lex positiva a lege naturali tum quoad suum principium, tum quoad suum objectum, suamque efficaciam et conditiones.²

XLVI.

Rom. XIII., 1-6, et 1 Pet. 11, 13, clare docetur veritas catholica de legum civilium obligatione in conscientia.

XLVII.

Jus seu potestas moralis inviolabilis aliquid agendi, exigendi, retinendi, non fundatur in humana dignitate, nec oritur ex vi praevalente, aut ex utilitate, sed suum fundamentum habet in auctoritate divina.

XLVIII.

"Contra Spencer aliosque modernos"³ propugamus proprietatem privatam rerum immobilium nihil habere quod legi naturali repugnet. •

¹S. Thomas, 1-2, 9, 91, a-2.

²S. Thomas, 1-2, 9, 60, a-4.

³Spencer, *Social Statics*, Part II, c. IX.

XLIX.

Imo, "merito universitas generis humani in ipsius lege naturae fundamentum reperit partitionis bonorum, possessionesque privatas, ut quae cum hominum natura, pacatoque et tranquillo convictu maxime congruant, omnium saeculorum usu consecravit."¹

L.

"Adolescentes vel a pueritia ad christianos mores christianamque sapientiam informari, non modo ecclesiae sed etiam reipublicae hodie tanti interest, ut pluris interesse non possit;"² idcirco a Catholico viro minime probari potest systema scholarum quas *neutras* vocant.

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J. SCHROEDER, p. t. Decanus.

S. MESSMER, p. t. a Secretis.

Vidit Rector Universitatis,

J. J. KEANE,

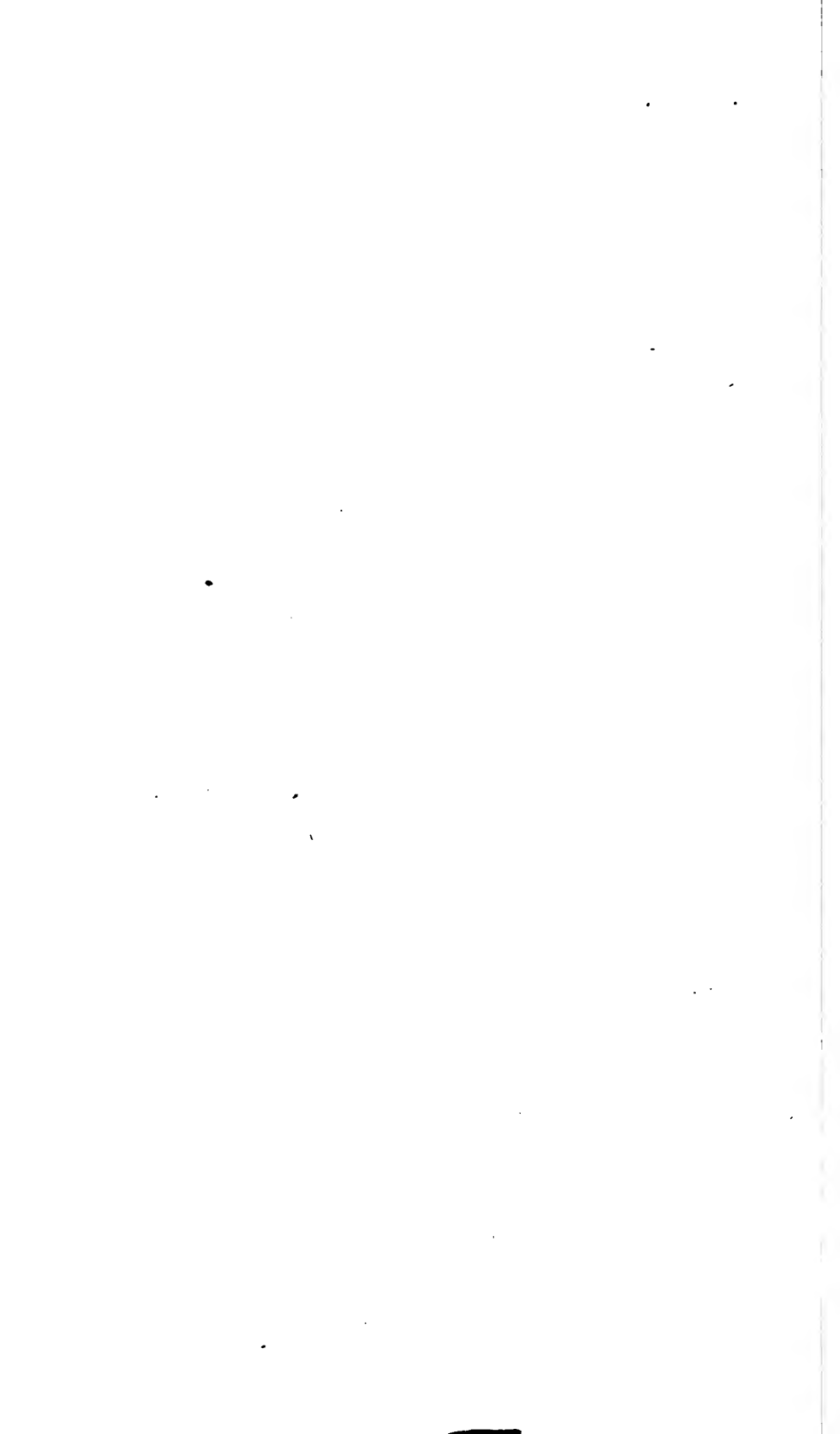
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¹Leo XIII., Enc. *Rerum novarum*.

²Leo XIII., Enc. *Quod Multum*.







DEUS LUX MEA.

THESES
QUAS
AD LICENTIATI GRADUM
IN
SACRA THEOLOGIA

Apud Universitatem Catholicam Americæ

CONSEQUENDUM

PUBLICICE PROPUGNABIT

PETRUS C. YORKE,

SACERDOS ARCHIDIOECESIS STL FRANCISCI,

S. THEOLOGIE BACCALAUREUS.

HORA X. A.M. DIE III. JUNII A.D. MDCCCXCI.

WASHINGTONII,
TYPIS W. H. LEPPLEY.

1891.



UNIVERSITAS CATHOLICA
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1890-91.

No. 3.

THESES

XXII.

The campaign of Chodorlahomor and his allies (Gen., xiv) belongs to the period of the Elamite dynasty.

XXIII.

The beginning of the reign of Nabopalasar is most probably to be placed in 625 B. C., and the fall of Nineve in 608-6 B. C.¹

XXIV.

From the state of the text we may conclude that Ezechiel (i; 1-4) uses two eras, a Jewish and a Babylonian. The starting point of the latter is probably the independence of Babylon under Nabopalasar.

XXV.

The coming of the storm cloud from the North (Ez. i; 4) is to be connected with the ancient idea, which located the dwelling place of God towards this quarter of the heavens.²

XXVI.

The Hebrew word '*Hashmal*' (Ez. 1, 4) cannot be *amber*, as it is translated in both our English versions, neither can it be *enamel*, as Fr. Vigouroux³ supposes, but it must be some kind of metal and most probably a mixture of gold and silver.

¹4 Kings, xxiii; 29: Jer. xxv; 19-26:—Abyd. in Euseb. Chron., lib. 1. Syncell. (Bonn ed., p. 396): Euseb.-Hieron. (M. xxvii, 403.)

²Ez. xxviii; 14: Isa. xiv; 13: Zach. vi; 1-8: Job. xxxvii; 22.

³*La Bible, etc.*, vol. 4, p. 399.

XXVII.

The meaning of the word *Pānīm* in the description of the Cherubim (Ez. i), is *face* or *faces*. Prado's interpretation is opposed to the usage of the Hebrew language.¹

XXVIII.

Verbum *Sapientia* in Libris V. T. non solum rectitudinem morum secundum legem divinam significat, sed etiam Sapientiam increatam, hypostasim divinam.

XXIX.

Collatis verbis Christi Domini Matt., xvi; 19, cum Is. xxii; 19 seqq.; Apoc. iii; 17, immo et Luc. ix; 52, B. Petro plenam potestatem jurisdictionis promissam esse probatur.

XXX.

Hebr. cap. ix; 17, "non argumentatur Apostolus a pacto seu foedere ad testamentum, sed supponens novum foedus vere esse testamentum, ex hujus propria notione docet et colligit Christum, ejus auctorem et mediatorem, mori debuisse."³

XXX'.

Dei et "ordinis ad Deum," ut loquitur S. Thomas, cognitio humanae rationi sufficienter excultae ita est proportionata ac debita, ut verissimo aliquo sensu Quatrefages hominem definire potuerit, ens morale et religiosum.⁴

¹Prado, *Com. de Prima Vis.*, sect. 2

²Bar. iii; 9-38: Parab. i; 1-7: viii: Sap. vii; 22 seq.

³Estius. *Com. in Ep. ad Hebr.* in h. l.

⁴L'espèce humaine, p. 16; Unité de l'espèce humaine, 22, 23.

XXXII.

Perperam igitur Max Mueller religionem dicit specialem quandam facultatem eamque a sensu et ratione independentem, imo sensui et rationi quandoque contrariam, qua infinitum sub aliis atque aliis velaminibus, apprehendi possit.¹

XXXIII.

Nihilominus in praesenti generis humani conditione supernaturalis divinorum manifestatio necessaria est, ut ea, quae in rebus divinis humanae rationi per se impervia non sunt, ab omnibus expedite, firma certitudine et nullo admixto errore cognosci possint.²

XXXIV.

Absolute autem necessaria est revelatio divina ut homo cognoscere possit finem suum supernaturalem participationemque bonorum divinorum, quae humanae mentis intelligentiam omnino superant quaeque prae-paravit Deus iis qui diligunt Illum.²

XXXV.

Hanc vero doctrinam a Deo revelatam, non velut philosophicum inventum propositam esse humanis ingeniis perficiendam, sed tanquam divinum depositum Christi sponsae traditam, et a divinitus instituto successionis apostolicae magisterio fideliter custodiendam et infallibiliter esse declarandam, apertis Scripturae testimoniis demonstratur.³

¹"That faculty which, independent of, nay in spite of sense and reason, enables man to apprehend the infinite under varying disguises." *Science of Religion*, Lect. 1, p. 12.

²Conc. Vat. Const., *Dei Filius*, c. 2.

³*Ib.*, 4.

XXXVI.

Cujus magisterii auctoritas, cui in fidelibus vera obedientia fidei respondeat, tantum abest, ut post libros Novi Testamenti conscriptos mutata fuerit aut immutata, ut ipsa sacrorum librorum origine et nativa dispositione illius in ecclesia perpetuitas luculenter confirmetur.

XXXVII.

Quapropter insigni fraude veteres Jansenistae et recentioribus temporibus eorum pedisequi Janistae abusi fuerunt celeberrimo canone Vincentii Lirinensis,¹ asserentes in illo positive et exclusive accepto non modo aliquod traditae divinitus veritatis criterium, sed verum, immo unicum contineri "Traditionis Catholicae principium."

XXXVIII.

Aperte sibi contradicunt Protestantes, cum adversus Catholicos propugnant notionem Ecclesiae invisibilis, in ipsis principiis fundamentalibus Protestantismi expressam, et simul, ad religiosam suam societatem continendam, Ecclesiam visibilem sibi vindicant, sive hanc cum "Orthodoxis" dicant a Christo institutam, sive ejus "constitutionem" humanae esse originis affirmant.

XXXIX.

Christus Dominus totam suam religionem non aliter instituit nisi tanquam formam exstantem et sese exhibentem in visibili Ecclesia, ita ut Christiana religio in Ecclesia veluti incorporata sit et per ipsam fiat religio visibilis.

¹ *Commonitorium primum* m; C. ii.

XL.

The scientific doctrines of the inertia of matter and of the dissipation of energy cannot be reconciled with the theory of the eternity of physical nature.

XLI.

The astronomical hypothesis of other worlds than ours inhabited by rational beings contradicts no truth of Catholic belief.

XLII.

Est societas civilis, in aliquo saltem perfectionis gradu, omnino naturalis, humano generi necessaria, et consequenter, a Deo, auctore naturae, volita.

XLIII.

Cum S. Thoma,¹ Suarez,² Bellarmino³ et longa serie Catholicorum doctorum, rejicimus jus divinum regum quale a Jacobo I. et deinceps a Gallis asserebatur:⁴ propugnamus autem supremam auctoritatem in societate civili primario et immediate a Deo conferri communitati.

XLIV.

Unde societatis civilis materia, forma regiminis, organon auctoritatis, modus gubernationis nihil habent absoluti, sed de jure mutabilia sunt et de facto passim legitime mutantur.

XLV.

Etiam si divini cultus varia genera eodem jure non sunt quo vera religio, tamen rerum publicarum modera-

¹ 1-2. q. 90. a. 3; q. 97. a. 3. ad 3; q. 105. a. 1.

² *De Laicis* c. 6:

³ *Def. Fidei*, lib. iii, c. 2; *De legibus* lib. iii, c. 2. 3. 4.

⁴ Costa Rossetti; *Synop. Phil. Moral.* P. iv; Th. 161, Scholion.

toribus propter sufficientes causas externam libertatem talibus diversis cultus generibus asserere licet.¹

XLVI.

Parentibus a Deo impositum est officium, adeoque simul jus attributum auctoritasque concessa filios instruendi et educandi in bonum Ecclesiae et civitatis: sicut autem officium illud est indeclinabile, ita hoc jus tale est de quo parentibus "nihil liceat sibi remittere, nihil cuivis hominum potestati liceat detrahere."²

XLVII.

Vindicanda Ecclesiae est auctoritas ad directionem scholarum quantum ipse finis Ecclesiae postulat, adeoque asserendum est jus et officium prospiciendi fidei et Christianis moribus juventutis Catholicae hocque ipso cavendi ne pretiosa haec bona per ipsam institutionem in scholis corrumpantur.³

XLVIII.

Non autem negandum est jus potestati laicae providendi institutioni in litteris ac scientiis ad suum legitimum finem et ad bonum sociale, ac proinde etiam non negandum eidem potestati laicae jus ad directionem scholarum quantum legitimus ille finis postulat.³

XLIX.

The facts of history do away with the accusation that Benedict Cajetan exercised any undue influence either on the election or resignation of St. Celestine V.

¹Leo XIII. Enc. *Immortale Dei*.

²Leo XIII. Enc. *Officio sanctissimo*.

Theologi Pontificii conc. Vat. *Schem. de Eccl.* not 47.

Neither is it probable that there was any understanding between him and Charles II. of Anjou concerning the election of Celestine's successor.

L.

In his quarrel with Philip the Fair Boniface VIII. was on the side of the vested rights of the Papacy, and the intent and definition of the Bull *Unam Sanctam* did not violate the rights of the then European kings.

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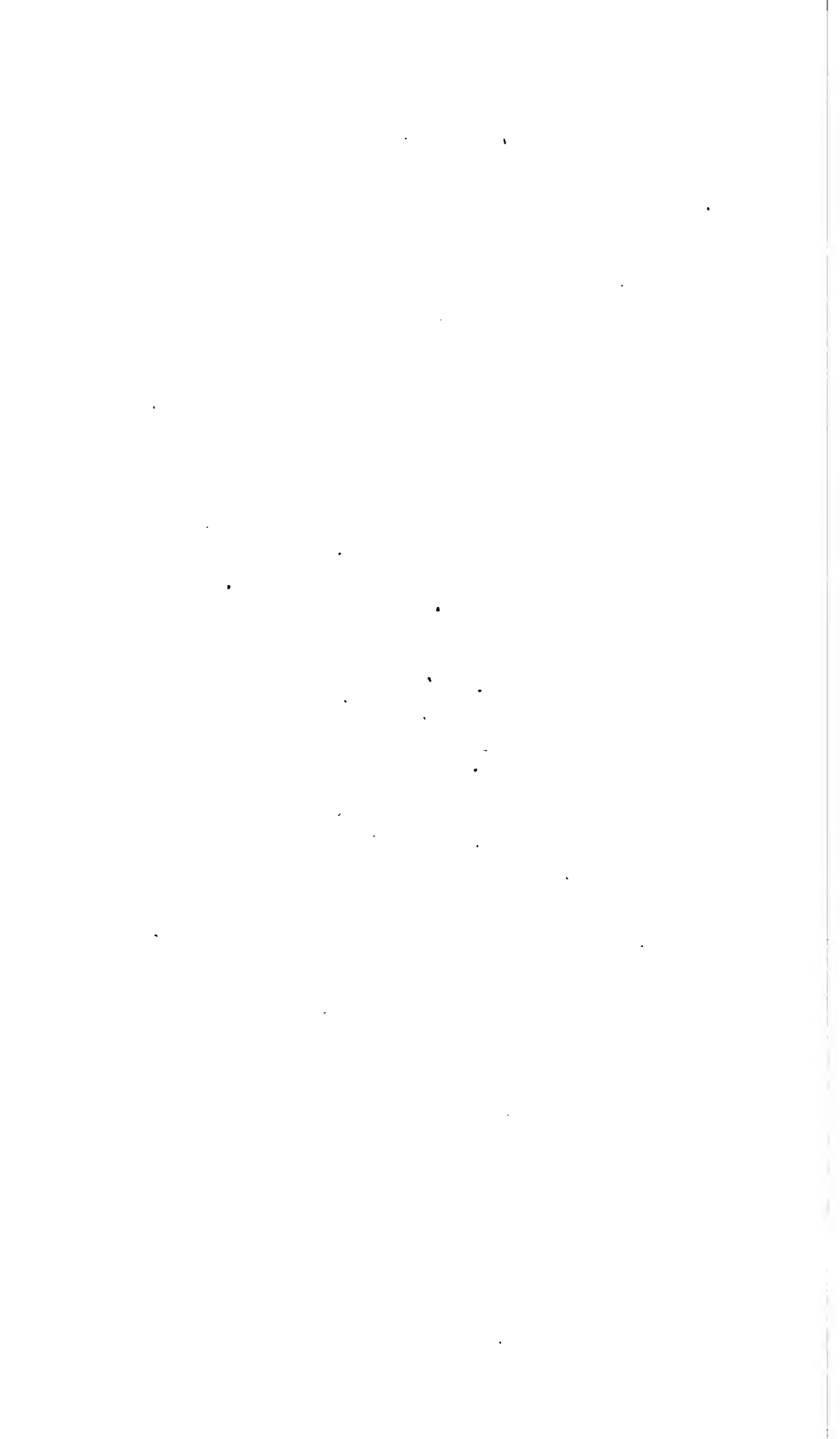
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JOSEPH MCGINLEY,

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HORA X A.M. DIE V. JUNII A.D. MDCCCXCI

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THESES



DEUS LUX MEA.

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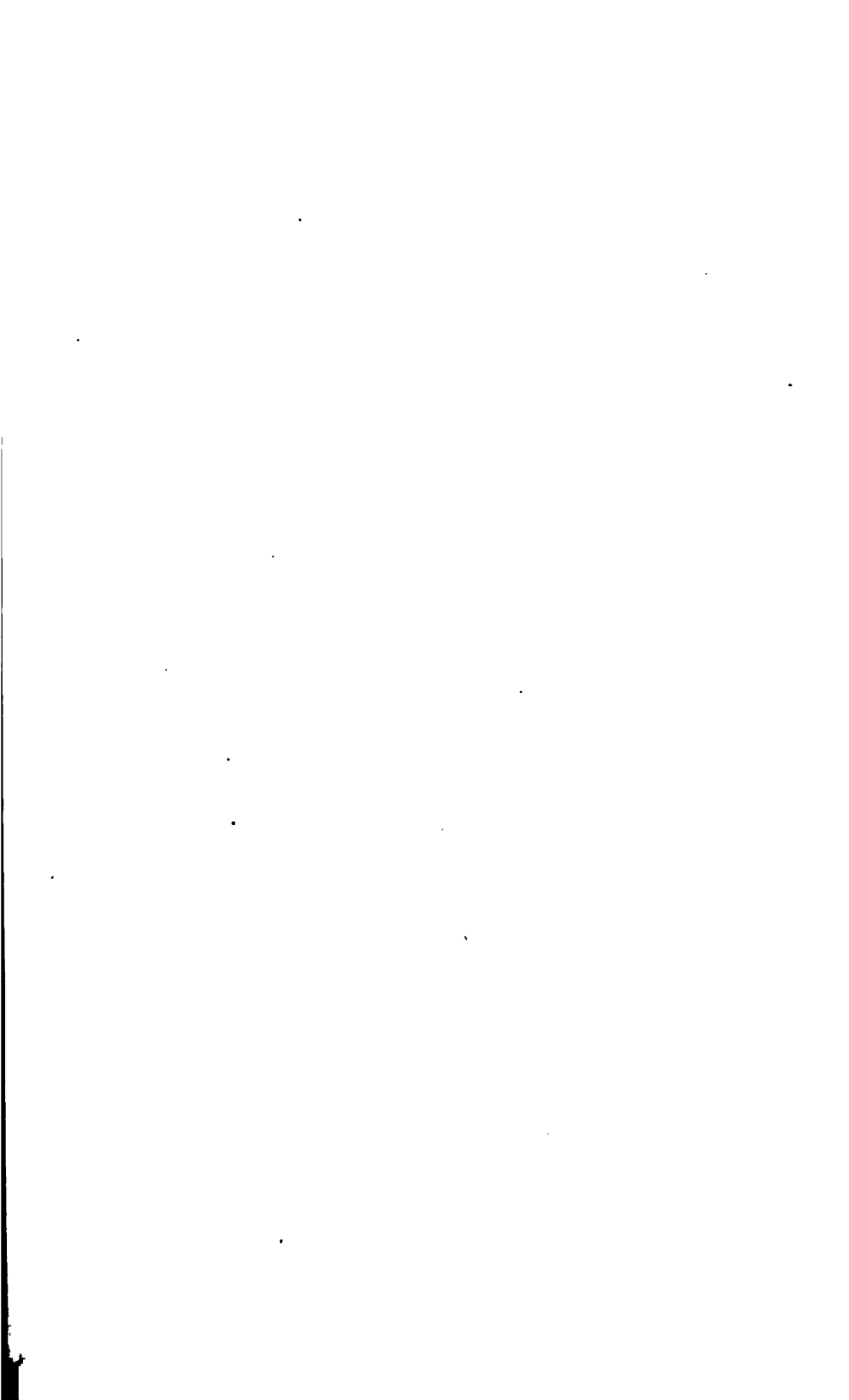
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THESES.

I.

Existencia Dei non solum lumine rationis demonstrari potest, sed etiam revelato verbo Dei explicite docetur ac proinde etiam fide divina est credenda.

II.

Existencia Supremi Numinis ex contingentia rerum mundanarum sub conceptu entis necessarii, seu a se, invicte probatur.

III.

Eadem veritas deducitur ex ordine causarum efficientium, quae supponunt existentiam causae primae incausatae.

IV.

Argumentum ex motu petatum satis efficax est dummodo vox "motus" latiori sensu accipiat, quatenus scilicet complectitur non tantum motus locales, sed etiam et praecipue mutationes quascunque sive corporales sive spirituales. Ex his autem rite infertur existencia motoris immobilis, *i. e.*, entis immutabilis.

V.

Ex facto a Biologia et Geologia demonstrato, vitam organicam in tellurè initium habuisse, infertur existentia Supremi Numinis sub conceptu auctoris organismorum.

VI.

Ex doctrina Thermodynamices, quae docet energiam utilem Universi, sive cineticam sive potentialem, aliquando exhaustum iri, ac proinde processus naturales inevitabiliter tendere versus equilibrium universale omnium virium physicarum, existentia Dei sub conceptu Auctoris hujus universi inferri potest.

VII.

Quodsi Astronomi moderni similibus ex rationibus demonstrare autumant futurum esse ut systema nostrum solare puncto temporis non infinite abhinc distante corruat, id rursus novum suppeditat argumentum existere debere mentem supramundanam quae systemati nostro statum initialem dederit, a quo incipiat et paulatim evolvendo tandem senescat.

VIII.

Ex admirabili ordine et pulchritudine hujus mundi adspectabilis certo probatur existentia mentis ordinatricis quae sit summa sapientia summaque potentia praedita.

IX.

Ex finalitate intrinseca rerum visibilium, praesertim organismorum, item infertur existentia alicujus su-

premae voluntatis quae rebus praestituerit fines consentaneos ad quos consequendos natura sua sponte impelluntur.

X.

Animam humanam nequaquam partibus materialibus utut subtilissimis constare invicte evincitur ex indole cogitationis.

XI.

Quapropter doctrina asserens materiam ut talem facultate cogitandi aut praeditam esse aut saltem donari posse, ut cum Lockio et Spinoza quidam moderni Positivistae volunt, contradictionem involvit.

XII.

Actus cogitandi animae humanae proprius evincit non solum eam immaterialem esse, verum etiam spiritualementem.

XIII.

Hinc cerebrum, quamvis ejus activitas ad actum cogitandi praerequiratur ut conditio sine qua non, tamen neque proprie ad actum cogitandi eliciendum ullo modo concurrit, neque instrumentum intellectus dici potest, nisi forte sensu minus stricto.

XIV.

Immaterialitas animae non minus clare infertur ex potestate reflectendi super semetipsam quam ex conscientia sui reflexa.

XV.

Imo haec conscientia sui reflexa vi cujus anima non solum scit, verum etiam scit se scire et ita apprehendit

se. ut personale *ego*, invictissimum nobis suppeditat argumentum ad demonstrandam etiam ipsius spiritualitatem.

XVI.

Since it cannot be the object of physical science to search into the first origin of things, there cannot be any conflict between science and religion concerning the creation of the world.

XVII.

Arguing even on a scientific basis and according to scientific methods, the two principles of the inertness of matter and the dissipation of energy tell against the assumption of the eternity of matter.

XVIII.

The dogma of creation taught by the church can be confirmed by sound philosophy.

XIX.

Since the first chapter of Genesis may be interpreted in several ways, there can be no conflict between science and religion concerning the development of the material universe.

XX.

The belief in the efficacy of prayer does not conflict with the scientific doctrine of the gradual development of the universe.

XXI.

There is no reason to suppose that the Bible (Job XXXVIII, 4 ff; IX, 6-8; Ps. CI, 26; CIII, 5; Jos. X. 12 ff.) teaches the Ptolemaic system as the one revealed by God, if we distinguish between the language

of external appearance as adopted by the Bible and the proper language of astronomy.

XXII.

The condemnation of the doctrine of antipodes by Pope Zacharias was not directed against science as such, but against an error of faith, viz: the negation of the unity of mankind which was virtually contained in it.

XXIII.

Tres qui distingui possunt divinae revelationis veluti gradus, naturae scilicet, gratiae et gloriae, non tres ejusdem generis species constituunt sed analogice tantum inter se conveniunt.

XXIV.

Profundam illam verèque Christianam doctrinam quae statuit cognitionem omnem humanam supersensibilem, maxime vero religiosam et ethicam aliqua divina niti revelatione, Traditionalistae et Ontologistae falso ita explicarunt ut varios revelationis gradus omnino confunderent et tum naturalem tum supernaturalem propria sua vi ac natura destituerent.

XXV.

“Revelationi positivae,tribuendum quidem est ut ea quae in rebus divinis humanae rationi per se impervia non sunt, in praesenti quoque generis humani conditione ab omnibus expedite, firma certudine et nullo admixto errore cognosci possunt. Non hac tamen de causa revelatio absolute necessaria dicenda est.”¹

¹Const. *Dei Filius*, c. 2.

XXVI.

Christus Ecclesiam suam instituit ut veram societatem.

XXVII.

Quando de vera Ecclesia Christi quaestio fit, jam ex sola expositione historica status quaestionis catholicos inter et protestantes manifesto patet ex ipsis fundamentalibus Reformationis principiis excludi omnem notionem ecclesiae divinitus a Christo institutae atque adeo in sectis protestantium nullam esse ecclesiam Christi.

XXVIII.

Ecclesia Christi ita est formaliter visibilis, seu visibilis uti vera ecclesia, ut ex Christi institutione visibilitas ad ipsam ejus essentiam pertineat.

XXIX.

Non tantum nulla unquam fuit neque ulla usquemodo est et esse potest juxta principia protestantica proprie dicta Ecclesia, sed etiam occulti illi sancti, quibus ecclesiam invisibilem constitui et constare autumant nunquam et nusquam exstiterunt et ad inania figmenta sunt relegandi.

XXX.

Finis quem sibi Christus praestituit in ecclesia instituenda fuit ut in ea et per eam perennem faceret suam visibilem in terris missionem adeoque ut per eam aeternam hominum salutem procurando Dei gloriam promoveret.

XXXI.

Constituit Christus in Ecclesia visibile authenticum et perpetuum magisterium cui promisit et contulit speciale infallibilitatis charisma quo per Spiritus Sancti assistentiam in doctrina de fide et moribus definienda nunquam possit a veritate deflectere.

XXXII.

Ordinem naturalem et supernaturalem, finem potestatis socialis et ejusdem potestatis subjectum immediatum turpiter confundunt qui cum Richerio et aliis quaestionem de forma regiminis in ecclesia Christi a priori solvendam et ad quaedam juris naturalis placita esse redigendam asserunt.

XXXIII.

Benedictus Caietanus eam quidem Coelestino V. mentem suam aperuit, licere Pontifici abdicare; attamen nullis historicis argumentis evincitur eum illicito modo suam in hoc negotio auctoritatem imposuisse.

XXXIV.

Bonifacius VIII. licet severe in Cardinales Columnenses animadvertit, tamen juris sui limites non excessit.

XXXV.

In suo cum Philippo Pulchro conflictu idem Bonifacius ea que sibi jura vindicabat, nullatenus usurpavit.

XXXVI.

Electionem Clementis V. Philippus rex Gallorum in congressu cum Bertrando habito non determinavit, eam tamen promovisse dicendus est.

XXXVII.

Cognitio causae Bonifacii VIII. fortissimi pontificis a Philippo falso accusati, Clementem V. regis protervi arrogantiae plus aequo indulsisse demonstrat.

XXXVIII.

Suppressio Templariorum non juridicis sed utilitatis rationibus innitebatur.

XXXIX.

Joannes XXII. privatam suam de visione beatifica opinionem nunquam ex cathedra pronuntiavit.

XL.

Condemnatio sectae "Spiritualium" per Joannem XXII. facta justa omnino, imo necessaria fuit.

XLI.

Electio Martini V. in concilio Constantiensi facta omnino legitima fuit.

XLII.

Haud sine gravibus rationibus, at simul non sine magno Ecclesiae incommodo factum est, ut Romani Pontifices Avenionem sedem suam transtulerint.

XLIII.

Nomine Angelorum Apoc. I, 20 et II passim, non intelligendi sunt angeli proprie dicti, ut volunt aliqui recentiores,¹ sed ecclesiarum episcopi.

XLIV.

Ex Phil. I, 1; et Timoth. III, 1-10, nil concluditur contra hierarchiam ordinis a Concilio Tridentino definitam.

¹Reuss; in h. l.

XLV.

Inanem sumunt operam qui ex charismatum ac munerum enumeratione a Paulo I Cor. XII, 28 et Eph. IV. 11, instituta, quidquam contra Petri primatum colligi autumant.

XLVI.

Realis consiliorum a praeceptis distinctio fide adeo certa est, ut sine manifesta haeresi negari non possit.

XLVII.

Ecclesiae potestas versatur tum circa actus externos tum circa actus internos.

XLVIII.

Gravissimis rationibus censem niti sententiam eorum, qui peregrinos teneri affirmant legibus territorii in quo actu degunt.

XLIX.

Exstat praeceptum per se graviter obligans ad eleemosynam aliquando faciendam..

L.

Haeresis formalis consistit in pertinaci rejectione veritatis a Deo revelatae et ab Ecclesia sufficienter propositae.

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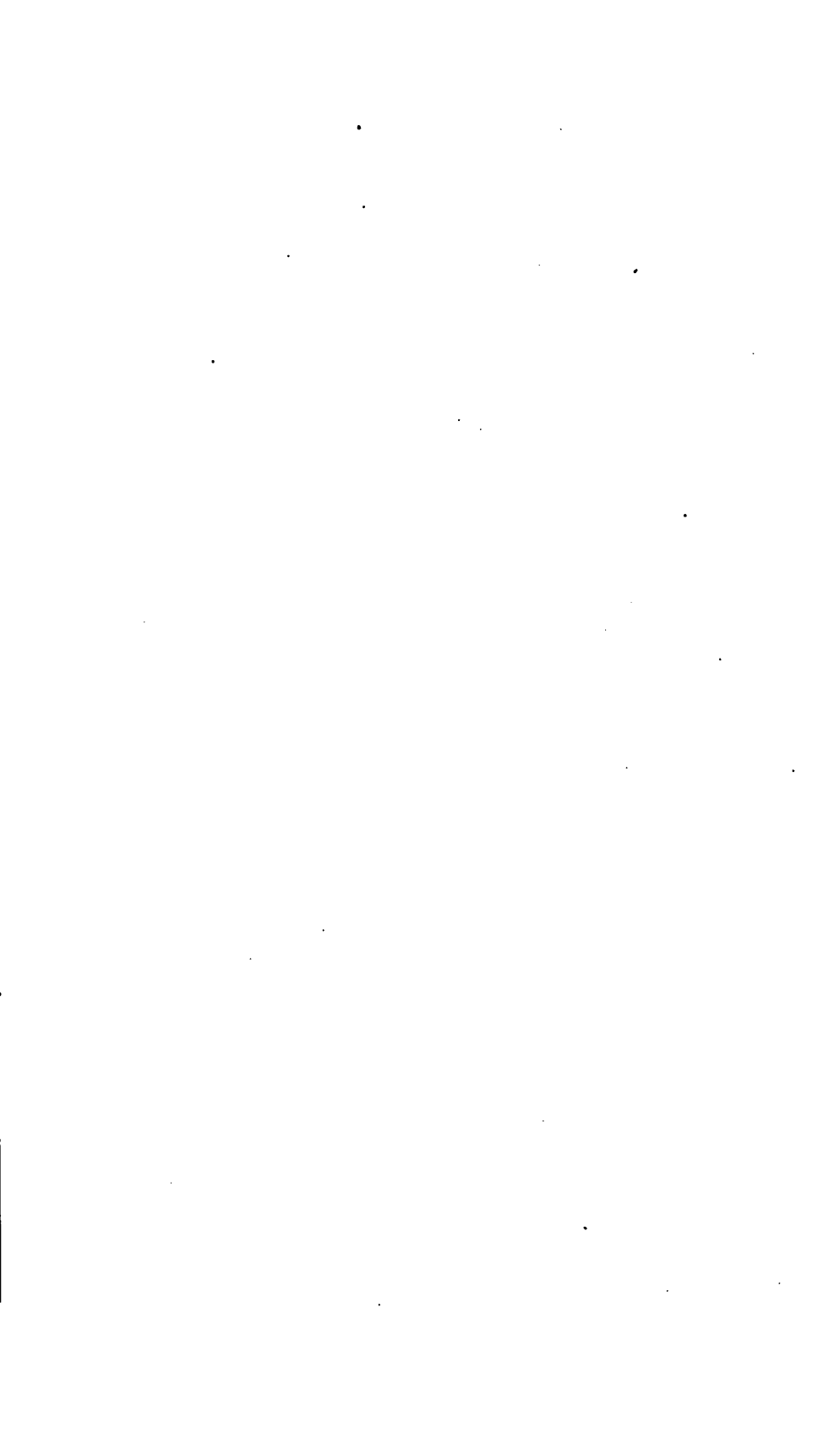
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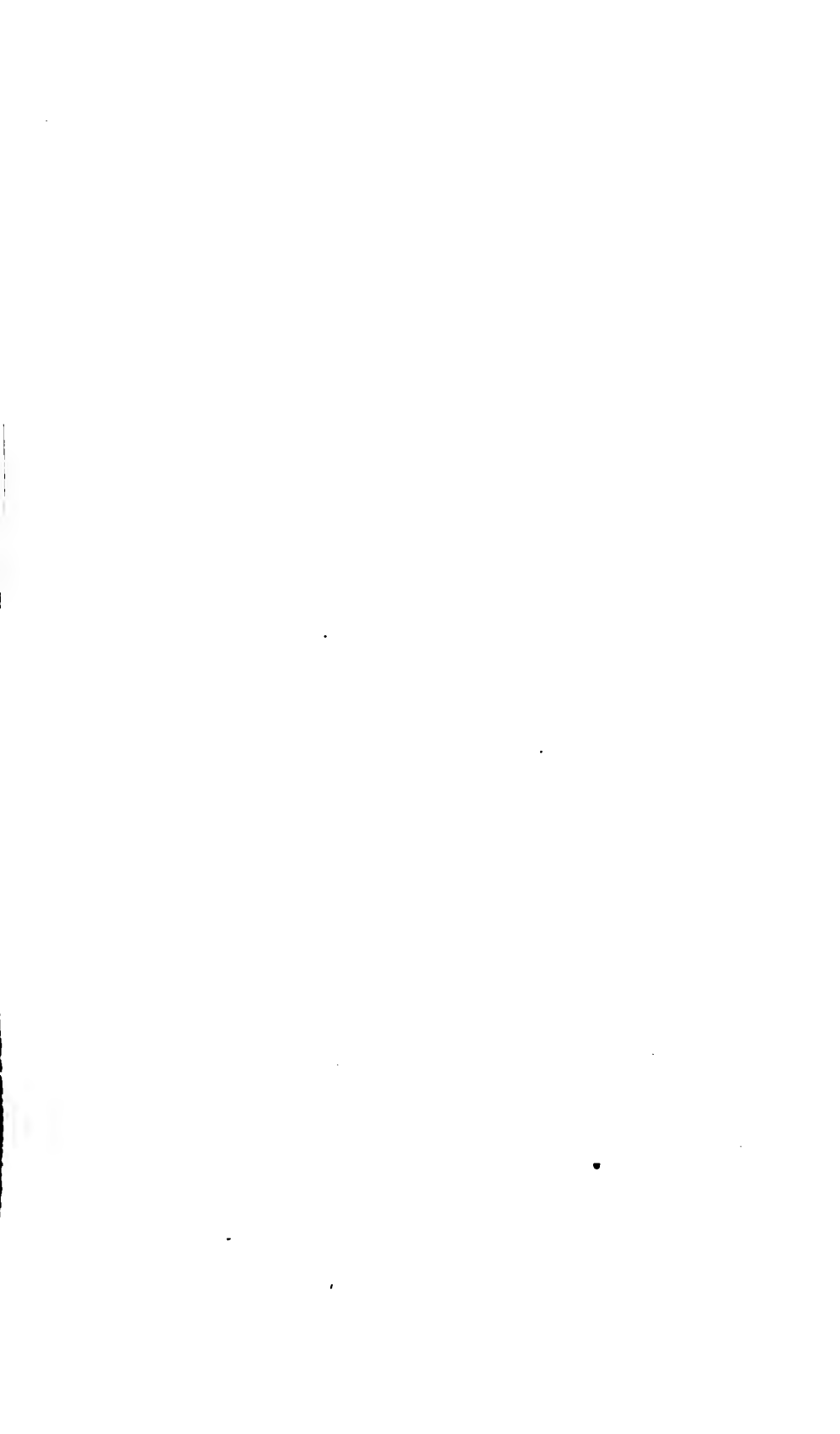
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5
DEUS LUX MEA

THESES

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GULIELMUS A. FLETCHER,

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S. THEOL. BACCALAUREUS,

HORA X A.M. DIE VI. JUNII A.D. MDCCCXCI.

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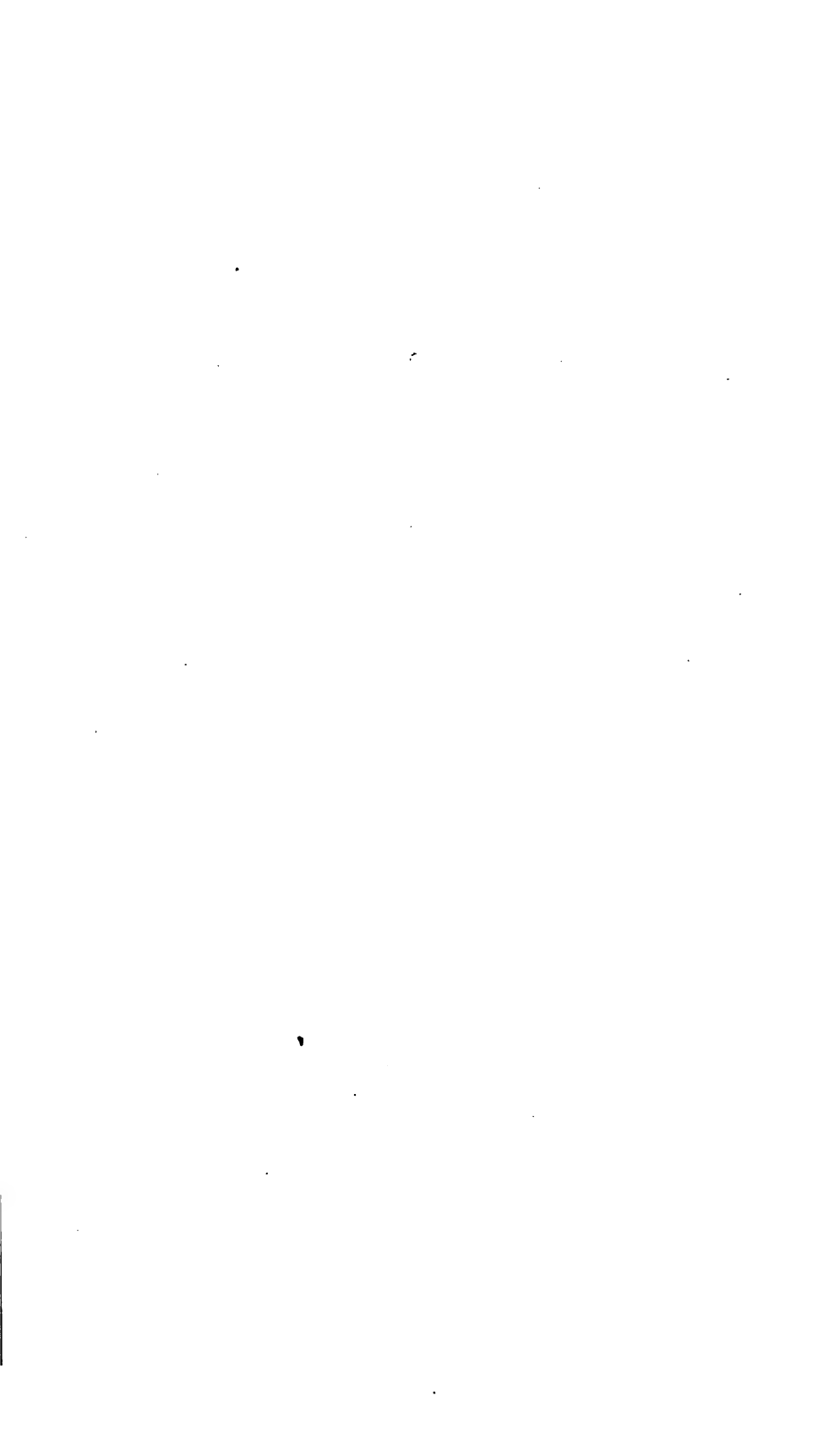
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THÈSES.

I.

Judaeos jam ante exilium sacros suos libros a Pentateucho distinctos collegisse certis argumentis demonstratur,¹ eosque jam collectos cum Pentateucho conjunctos esse tenendum videtur.²

II.

Hodiernum Judaeorum canonem (Palaestinensem) post reditum ex captivitate Babyloica, Esdrae et Nehemiae tempore confectum absolutumque esse merito creditur.³

III.

Canon Hellenistarum a Palaestiniensium diversus, praeter protocanonicos etiam omnes nostros deutero-canonicos libros complectebatur.⁴

¹Deut. 31, 9, 24 sqq.; 2 Par. 29, 30; Prov. 25, 1; Is. 2, 2-4 coll. Mich. 4, 1-4; Is. 12, 1-6 coll. Ps. 117, 14; Is. 13, 16 coll. Ps. 136, 9; Jer. 17, 8 coll. Ps. 1, 1-3; Jer. 17, 10 coll. I Reg. 16, 7 et Ps. 7, 10; Jon. 2, 3 coll. Ps. 119, 1.

²Jos. 24, 26; Jud. 1, 1 (text Hebr.); Ruth. 1, 1 (text Hebr.); III Reg. 1, 1; Fl. Josephus, *Antiq.* V, 1.

³I Esdr. 6, 2-12; 7, 11-26; II Esdr. 2, 7 sqq.; I Mach. 1, 59 sqq.; 14, 41; Fl. Josephus, *Contra App.* I; Baba bathra, f. 13; D. Kimchi, *Praef. in Par.*

⁴Philo, *Vita Moys.* 2, 7; Fl. Josephus, *Antiq.* 13, 3.

IV.

Probabilius est veram nominis tetragrammati pronunciationem esse Jahweh.

V.

Nomen tetragrammati IHVH est forma tertiae personae futuri verbi HVH, significat autem illum cujus proprium sit esse nullis limitibus circumscriptum.¹

VI.

Ut probabilius tenemus Deum per verba *Ego sum qui sum* (Ex. iii, 14) revelare voluisse essentiam suam in ipso esse actuali consistere.

VII.

Probabiliorem ducimus sententiam quae statuit nomen Jahweh fuisse Israelitis notum antequam Moysi fuerit revelatum.²

VIII.

Experimental sciences cannot pronounce upon the origin of matter and their conclusions concerning previous conditions of matter can be only hypothetical; therefore between the conclusions of experimental science and revelation there can be no contradiction.

IX.

Totum primi capitis Geneseos eo tendit ut quatuor puncta inculcentur: omnia existere per actionem Dei creatricem; — mundum, in quantum est opus Dei, bonum esse, ideoque malum, sive physicum sive morale,

¹Gen. 27, 29 coll. Job 37, 6 et Is. 16, 4: Ex. 3, 14.

²Gen. 15, 7; 28, 13; 14, 22; 15, 2; 4, 26: 22, 2: Ex. 6, 20: Num. 26, 59.

Deum non habere auctorem; — mundum pro homine esse creatum; — septimum hebdomadae diem Deo consecrari debere.

X.

As we may understand the word day in the first chapter of Genesis in the strict sense of a period of twenty-four hours, so may we, consistently with the Biblical narrative, understand it in the derived sense of a period of longer duration.¹

XI.

The opinion of St. Augustine (*De Civ. Dei*, l. 11, c. 6 sqq.), which excludes all succession of time in the work of creation, is not inconsistent with the Biblical narrative.²

XII.

The modern Mugheir is the Ur Kasdim of the Bible. Gen xi; 31.)³

XIII.

The land of Gessen (Gen. xlvij; 4-6) was most probably that portion of Egypt which lay east of the Peninsular mouth of the Nile, and Pithom was its center.

XIV.

The postscript to the Septuagint version of Job supplies no foundation for the opinion that the 'Eres 'Uz was a part of Edom.⁴

¹Gen. 2, 4; 6, 4; 8, 22.

²Ecclis. 18, 1: cf. S. Thomas, 2 Sent., dist. 12, q. 2, art. 2.

³1 Reg. 14, 25; Jos. 24, 32: cf. Stanley, *The Jewish Church, La Bible et Les Decouvertes mod.* vol. 1, p. 391.

⁴Gen. 36, 13-33.

XV.

It is most probable that Job dwelt near the city of Nawa and that therefore the 'Eres 'Uz (Job i; l.) was in the province of Hauran.

XVI.

The river Chobar, near which Ezechiel saw the vision of the Merkabah, was the Royal Canal of Nebuchadonosor, connecting the Tigris with the Euphrates.¹

XVII.

The word Hashmal, which the Septuagint and Vulgate versions render "electrum" (Ez. I. 4), most likely refers to a metal composed of gold and silver.

XVIII.

It is most probable that the thirtieth year mentioned by Ezechiel (i. l.) was dated from the era of Nabopolassar.²

XIX.

The idea awakened in the Hebrew mind by the Kerubim of Ezechiel and of Gan' 'Eden was that of the human-faced bulls peculiar to the architecture of the Euphrates and Tigris.³

XX.

It is most probable that the Kerubim which Moses, by order of God, placed on the two sides of the Oracle

¹Strabo, l. 16 in 4 Tab: Plin. Nat. Hist. l. 6, c. 26; Ptolem. l. 6, c. 18.

²Num. 4, 30: 4 Reg. 22, 3 et seq. cf. 2 Par. 34, 15; Ier. 1, 2-3; 25, 1; 26, 1; Ez. 20, 1; 32, 1; 4 Reg. 22, 16; Ier. 25, 9: 4 Reg. 25, 1-2; Ier. 25, 1; Dan. 1, 1; Luc. 3, 1.

³Ez. 1, 10, 10, 14: Gen. 3, 24: Ez. 10, 20: 1, 5: 1, 7: 1, 9: 1, 8 cf. 10, 8-21: Ib 10, 12 cf. 1, 18 et 1, 4.

were large birds, eagles or vultures, with forward-extending wings, overshadowing the Propitiatory.¹

XXI.

The Manna with which the Israelites were fed in the desert was not a natural product of the Peninsula of Sinai, but a miraculous food.

XXII.

Emmans is proved by tradition to be identical with Nicopolis, and the statement of St. Luke "that Emmanus was sixty furlongs from Jerusalem"² does not militate against this localization.

XXIII.

Christi verbis (Joan. xx; 23), Apostolis eorumque successoribus conceditur potestas judicialis peccata remittendi post baptismum commissa.

XXIV.

Notissimo Isaiae textu "Ecce virgo concipiet" (vii; 14), praenuntiatur virgo, incolumi manente virginitate, conceptura et paritura Emmanuelem.

XXV.

I. Joan. ii; (20-28), Jer. xxxi; (31-34), significatur quidem abundantia internae illustrationis in Novo Testamento, minime tamen pro eadem oeconomia excluditur necessitas externae praedicationis; quin potius ea haud obscure supponitur.

¹Exod. 25, 18-21; 3 Reg. 8, 6-7; 1 Par. 28, 18; Ps. 119, 1.

²Luc. 24, 13.

XXVI.

Rom. v. (12-19) aperte docetur, non solum mortem et poenas corporis, sed et peccatum, quod est mors animae, non imitatione sed propagatione in omne genus humanum transfundi.

XXVII.

Christi verbis (Joan. iii; 5), continetur institutio vel saltem promissio Baptismi per quem renascimur, distincte indicata tum visibili ejus elemento, "ex aqua," tum invisibili elemento "Spiritu Sancto."

XXVIII.

Christi verbis (Matt. v. 34 Jac. iv. 12), "non jurare omnino" reprobatur quidem juramenti abusus, minime tamen prohibetur rationabilis juramenti usus.

XXIX.

Sermone Christi (Joan. vi; 52-69), continetur prae-nuntiatio sacramenti et Sacrificii Eucharistici.

XXX.

Verba Apostoli (Rom. i; 17, Rom. iii; 28, Ephes. ii; 8, 9) de justificatione per fidem, imo per fidem solam, minime possunt eo sensu intelligi ut necessitatem bonorum operum et sacramentorum excludant.

XXXI.

Rationi aequae ac fidei contradicunt qui asserunt, fieri non posse ut per revelationem divinam homo de Deo, cultuque ei exhibendo edoceatur.

XXXII.

In revelatione divina contineri possunt, vera et proprie dicta mysteria, nimirum "quae, nisi revelata divinitus, innotescere non possunt."¹

¹Conc. Vat.

XXXIII.

Necessaria est hominibus revelatio "ut ea, quae in rebus divinis humanae rationi per se impervia non sunt, in praesenti quoque generis humani conditione ab omnibus expedite, firma certitudine et nullo admixto errore cognosci possint."¹

XXXIV.

"Ecclesia per se ipsa, ob suam admirabilem propagationem, magnum quoddam et perpetuum est motivum credibilitatis et divinae suae legationis testimonium irrefragibile."²

XXXV.

Ecclesia Christi per assistentiam divinam ipsi a Christo promissam, in fide immutabilis atque inexpugnabilis. ideoque infallibilis est.

XXXVI.

Statuere quae sint doctrinae divinitus revelatae Ecclesiae docentis est, cui custodiam interpretationemque Deus eloquiorum suorum commisit.³

XXXVII.

"Summus est magister in Ecclesia Romanus Pontifex. Concordia igitur animarum, sicut perfectum in una fide consensum requirit, ita voluntates postulat Ecclesiae Romanoque Pontificii perfecte subjectas atque obtemperantes ut Deo.' "

¹Const. "*Dei Filius*" cap. 2.

²Conc. Vatic., ib. c. III de fide.

³Leo XIII., encycl. *Sapientiae Christianae*.

⁴Leo XIII., enc. *Sapientiae Christianae*.

XXXVIII.

Ecclesiae propositio est proxima regula fidei, Scriptura vero et Traditio constituunt ejusdem fidei regulam remotam.

XXXIX.

Proximam fidei regulam ipsiusque adeo traditionis vim penitus evertunt qui Protestantismi principium ad alteram hanc fidei regulam remotam transferentes, cum Doellinger docuerent ultimum judicium de traditionis authentia deque vero ejus sensu non ad Ecclesiae magisterium, sed ad scientiam, sive philosophicam sive historicam vel ad "opinionem publicam" pertinere.

XL.

Infalibilitatis objectum se extendit ad totum fidei depositum, scilicet, ad ea omnia quae sive explicite sive implicite in verbo Dei continentur.

XLI.

Sine gravissimo errore negari non potest Ecclesiae infalibilitatem ad facta etiam dogmatica sese extendere.

XLII.

Spectatis elementis quae ex divini Fundatoris voluntate Ecclesiam Christi informant eamque componunt, character visibilitatis ei ita est essentialis, ut sine illo Ecclesia Christi in terris concipi non possit.

XLIII.

"Revelata est a Deo doctrina quae tenet Beatissimam Virginem Mariam in primo instanti suae Conceptionis fuisse singulari Omnipotentis Dei gratia et privilegio, intuitu meritorum Christi Jesu Salvatoris humani gen-

eris, ab omni originalis culpa labe praeservatam immunem.”¹

XLIV.

Immaculati Beatae Virginis Conceptus tum implicita tum explicita affirmatio in universa traditione catholica continetur.

XLV.

Neque ex universali propagatione originalis peccati neque ex speciali sanctae conceptionis praerogativa a Patribus saepe Christo tributa, ullum argumentum peti potest contra dogma Immaculati Conceptus purissimae Virginis.

XLVI.

Fides est “virtus supernaturalis, qua Dei aspirante et adjuvante gratia, ab eo revelata vera esse credimus, non propter intrinsecam rerum veritatem naturali rationis lumine perspectam, sed propter auctoritatem ipsis Dei revelantis, qui nec falli nec fallere potest. Est enim fides sperandarum substantia rerum, argumentum non apparentium.”¹

XLVII.

Amor concupiscentiae, quo Deum prosequimur ut summum bonum nostrum seu conveniens nobis, honestus est et supernaturalis: ideoque licitum ac virtuosum est operari intuitu beatitudinis solius.

XLVIII.

Objectum formale charitatis est divina bonitas absoluta et propter se amabilis, lumine supernaturali cognoscibilis.

¹Pius IX. Bulla, “*Ineffabilis Deus*.”

²Conc. Vatic. Const. *Dei Filius*, c. 3.

XLIX.

Sacrae litterae proclamant omnia peccata, utut multa et atrocia, vera poenitentia posse expiari: huic autem veritati non opponuntur verba Christi de blasphemia in Spiritum Sanctum (Matt. XII., 22-32; Marc. III., 21-30; Luc. XII., 10): nec verba Sancti Pauli de impossibilitate renovationis ad poenitentiam (Hebr. VI., 1-8); nec demum verba Sancti Joannis de peccato ad mortem (I. Epist. V., 16.)

L.

Datur praeceptum ex se graviter obligans ad eleemosynam aliquando elargiendam. Nimirum “ubi necessitati satis et decoro datum, officium est de eo quod superat gratificari indigentibus. Non justitiae, excepto in rebus extremis, officia ista sunt, sed caritatis christianae, quam profecto lege agendo petere jus non est. Sed legibus judiciisque hominum, lex antecedit iudiciumque Christi Dei, qui multis modis suadet consuetudinem largiendi.”¹

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S. MESSMER, p. t. a Secretis.

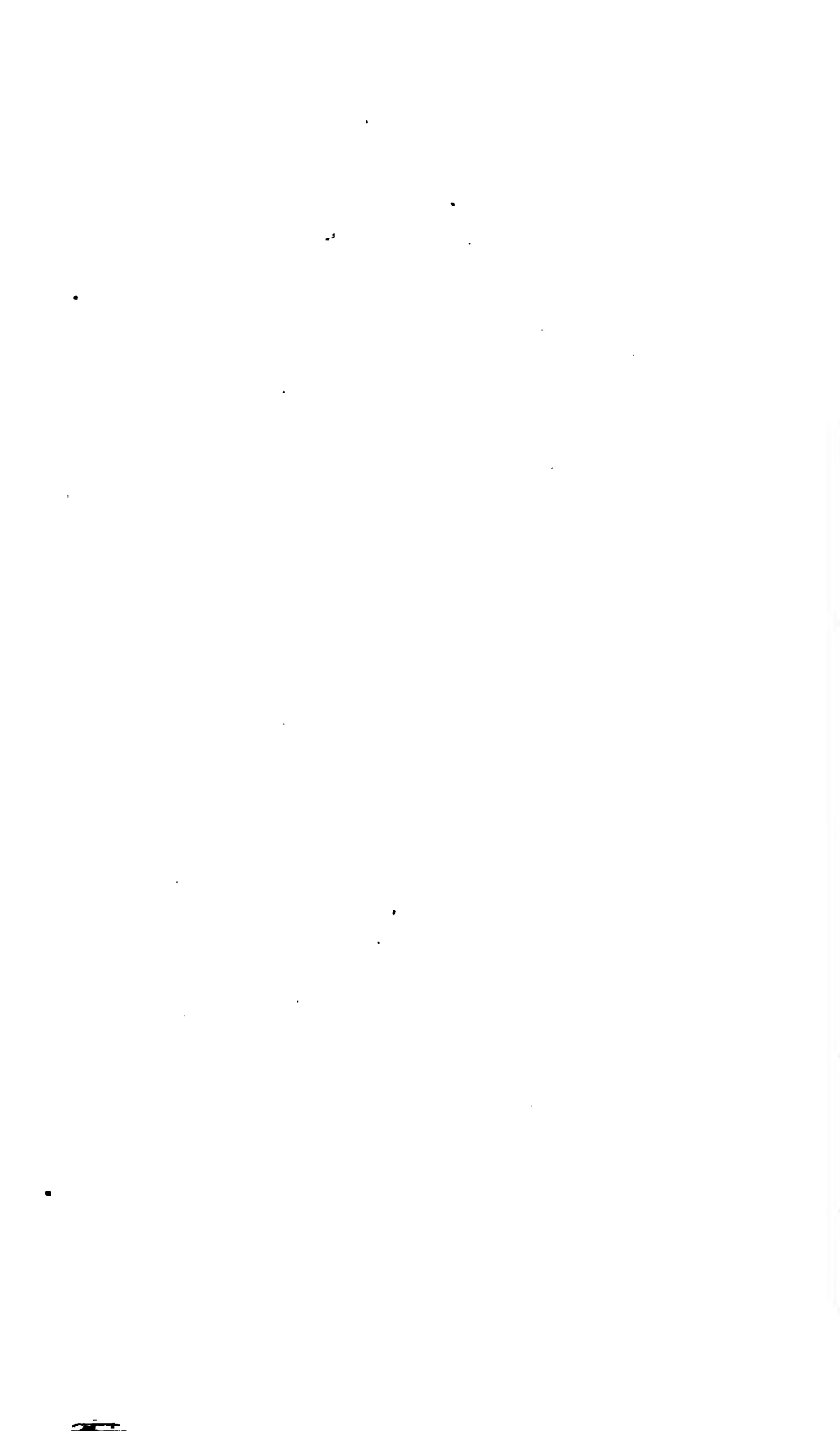
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J. J. KEANE,

Episcopus Jassen.

¹Leo XIII., Const. *Rerum novarum*.





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THESES

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AD LICENTIATI GRADUM

IN

SACRA THEOLOGIA

Apud Universitatem Catholicam Americæ

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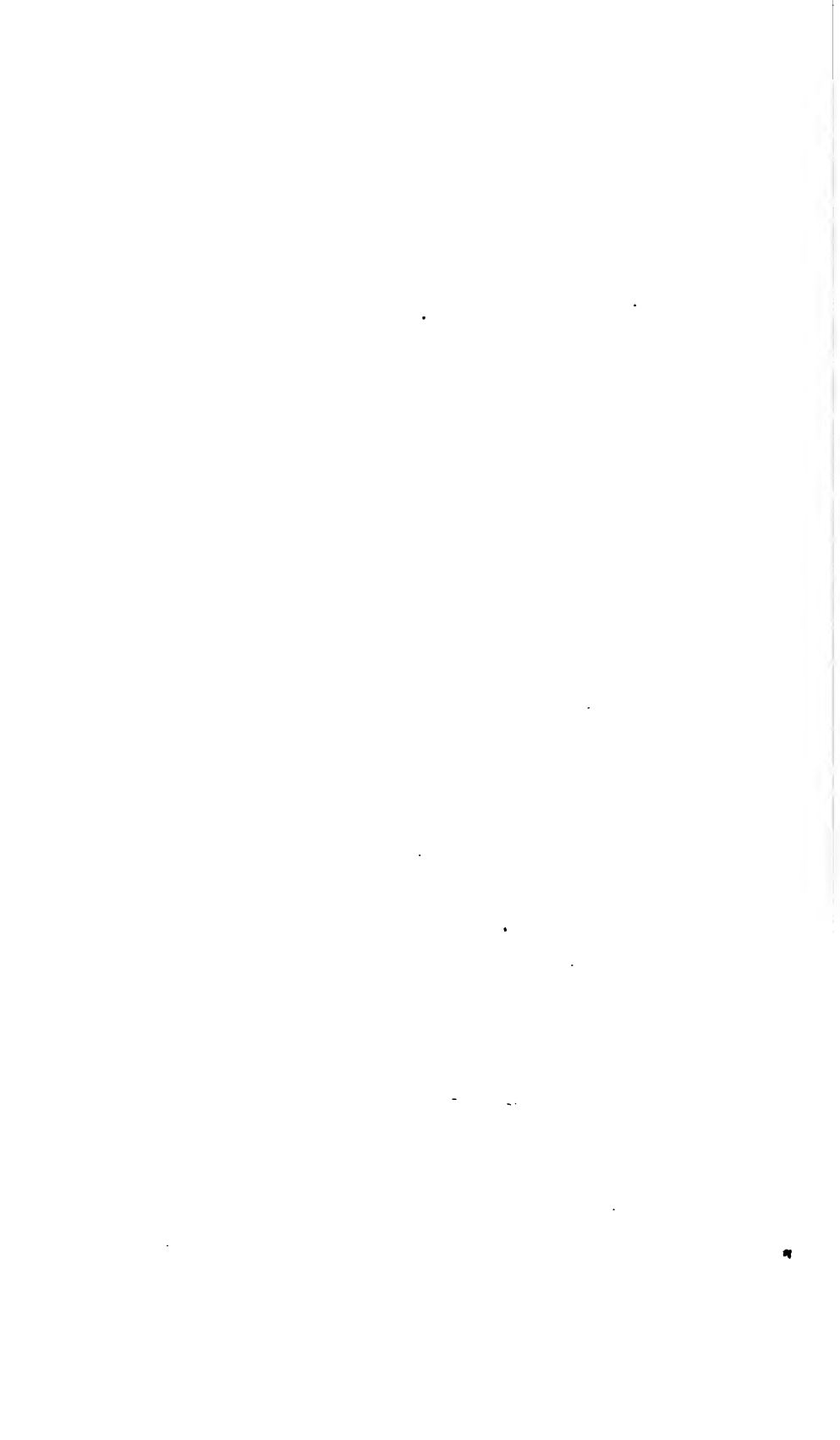
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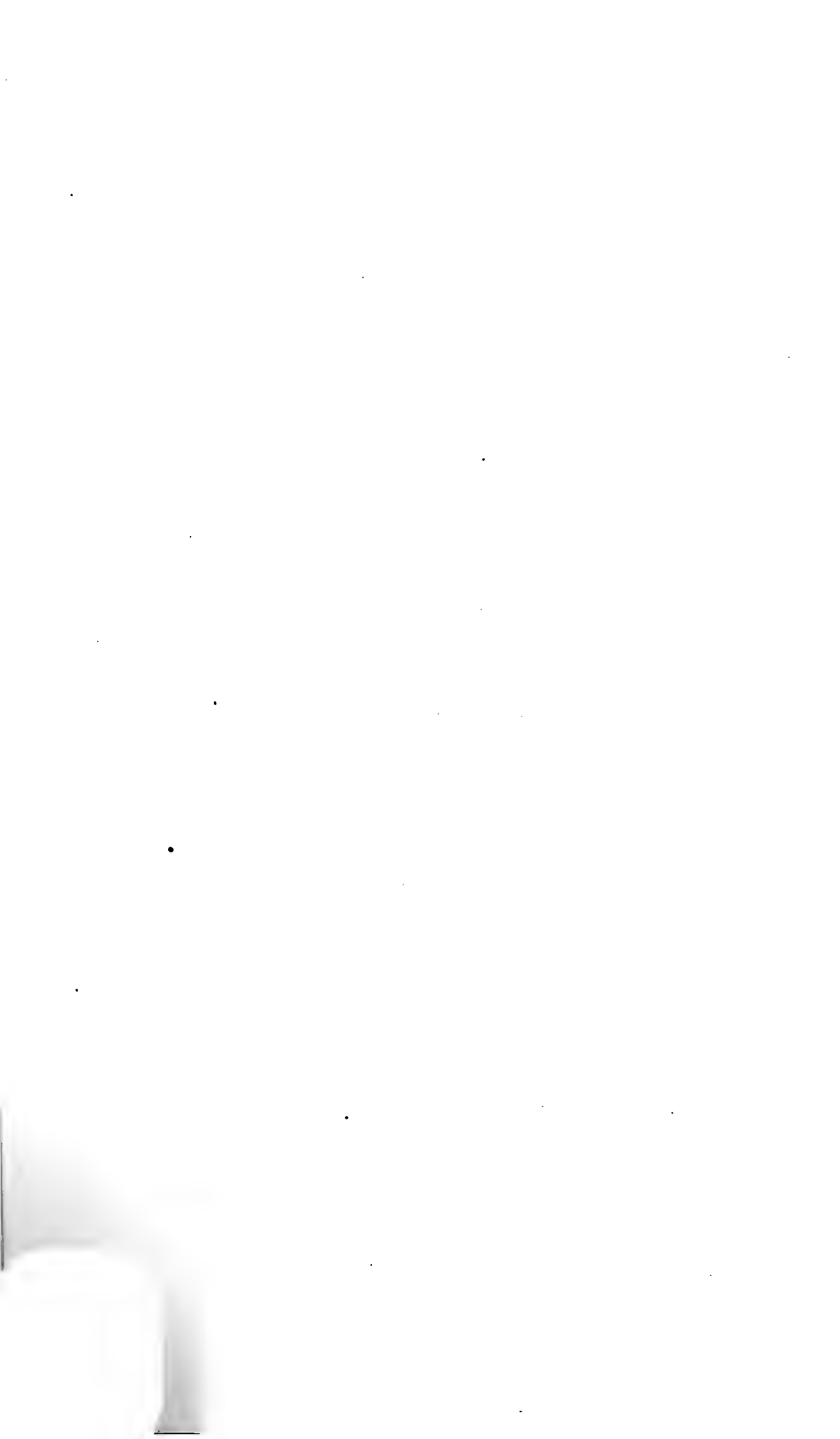
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THÈSES.

I.

Certum est in nobis praeter corpus esse animam, quae, spectatis intelligendi operationibus, non solum substantia simplex est, sed et spiritualis.

II.

Est in nobis appetitus ab appetitu sensitivo prorsus distinctus, qui intellectum necessario consequitur et appellatur voluntas: haec facultas est formaliter libera libertate indifferentiae activae, ita ut, positis omnibus ad agendum requisitis, potestatem eligendi habeat.

III.

Falso omnino affirmant increduli hodierni intellectum humanum incapacem esse indagandi existentiam supremae numinis, quod dat "omnibus vitam et inspirationem et omnia."¹

IV.

Argumentum pro existentia Dei, ex propria cujusvis experientia interna deductum, vim habere videtur quatenus ex ideis mentis ontologice spectatis infertur existentia alicujus eorum fundamenti, necessarii et aeterni, quod est Deus: angetur et confirmatur ea vis ex consideratione influxus realis, quem veritas in intellectum humanum exercet.

¹Act. apos., XVII, 25.

v.

Ex contingentia rerum mundanarum infertur existentia alicujus entis necessarii seu a se quod sit Creator omnium.

vi.

Ex ornatu, harmonia ac ordine rerum mundanarum valde efficax petitur argumentum, quo astruatur Dei existentia.

vii.

Verba et contextus sermonis Pauli ad Areopagum Act xvi. 22 seq. ostendunt B Apostolum hoc quoque sibi proposuisse, ut Athenienses doceret ex mundi gubernatione cognosci Deum ut Provisorem.

viii.

“Quum homo a Deo tanquam Creatore et Domino suo totus dependeat, et ratio creata increatae Veritati penitus subjecta sit,”¹ evidenter sequitur ut, si, praeter naturalem, etiam supernaturalem religionem Deus homines amplecti jusserit, nullis argumentis haec obligatio possit eludi.

ix.

Talis constitui potest habitudo rationalis creaturae ad Deum, quae ipsam supra insitas vires nativamque exigentiam eleve, et participato divinae naturae exornet consortio: in hoc statu justitiae et sanctitatis Adam a Deo constitutus est.

x.

Affirmandum est possibilem esse revelationem positivam qua Deus sive immediate per se sive mediate per legatos a se missos veritates credendas homini proponat.

¹Conc. Vat., Const. *Dei Filius*, c. iii.

XI.

Ut veritates, quæ ad religionem naturalem pertinent, in præsentī quoque humani generis conditione “ab omnibus expedite, firma certitudine et nullo admixto errore” cognosci possint, revelatio moraliter necessaria dicenda est.¹ Absolute vero necessaria est, ut homo cognoscere possit finem supernaturalem et media huic fini proportionata.

XII.

“Ut fidei nostræ obsequium rationi consentaneum esset, voluit Deus cum internis Spiritus Sancti auxiliis externa jungi revelationis suæ argumenta, facta scilicet divina atque imprimis miracula et prophetias, quæ, cum Dei omnipotentiam et infinitam scientiam luculenter commonstrent, divinæ revelationis signa sunt certissima et omnium intelligentiæ accommodata.”²

XIII.

Ex verbis S. Apostoli ad Rom. V., 12-14, colligitur esse peccatum aliquod originale, propagatione transmissum et unicuique proprium.

XIV.

Christus secundus Adam tamquam caput pro membris seipsum Deo obtulit destructione pretiosæ suæ vitæ humanæ ad infinite meritoriam attestationem supremi dominii; et tanquam fidejussor reatum humani generis in se repræsentans, pro culpa et poena plenissimam consummavit satisfactionem.

¹Conc. Vatic. Const. *Dei Filius*, c. ii; cf. S. Thomam, *Cont. Gent.* i, 4.

²Conc. Vat., Const. *Dei Filius*, c. iii.

XV.

Verbum caro factum Christus Dominus, magisterio doctrinae, imperio legis, sacramentis sanctificationis homines de mundo electos donis internis et externis secum ipso et omnes inter se invicem unit, haecque coadunatio est regnum Dei in terris, *Ecclesia acquisita sanguine Dei*.¹

XVI.

Inde ab initio humani generis una Ecclesia Dei latiori aliquo sensu exstitit, cum Deo invicem vera fide veroque supernaturali Dei cultu conjuncta, atque ad hanc unionem sicque ad aeternam salutem conducens per merita Christi Redemptoris futuri.

XVII.

Christus Dominus, pastor bonus ovium, non modo invisibiliter suis adest, sed voluit etiam ut tota vita religiosa, in visibili Ecclesia visibili modo per potestatem vicariam a se institutam, perpetuo efficiatur, augeatur, censervetur: unde Ecclesia est societas ex essentia sua visibilis.

XVIII.

Ex fontibus revelationis discimus Ecclesiam esse tum universalem spatio et "usque ad ultimum terrae" unius fidei splendore ac copiosa fertilitate diffusam, tum plenitudinem temporis et tempore universalem "usque ad consummationem saeculi."²

¹Act xx, 28.

²Matt. XXVIII, 20.

XIX.

“Ecclesia per se ipsa, ob suam nempe admirabilem propagationem, eximiam sanetitatem et inexhaustam in omnibus bonis foecunditatem, ob catholicam unitatem invictamque stabilitatem, magnum quoddam et perpetuum est motivum credibilitatis et divinae suae legationis testimonium irrefragabile.”¹

XX.

Quum vera Ecclesia ita ex Christi institutione sit comparata ut in ea omnia elementa inveniantur quibus ad assequendum finem suum indigeat, plane sequitur ipsam ex positiva Divini Fundatoris voluntate esse societatem undequaque perfectam.

XXI.

Christus iisdem verbis quibus Apostolos designavit authenticos suos legatos ad divinam doctrinam conservandam atque propagandam, simul etiam instituit perenne magisterium, vivum et infallibile.

XXII.

Quod si indoles mentis humanae, sive religionis Christianae dogmatum ratio habeatur, magisterium Ecclesiae evincitur esse medium divinae fidei propagandae aptissimum.

XXIII.

Ex institutione in Apostolis facta publici et vivi magisterii, luculenter constat praedicationem fidei sive solemni Ecclesiae docentis iudicio sive ordinario

¹Conc. Vat. Const. *Dei Filius*, c. iii.

et universali ejusdem magisterio factam, per assistentiam Spiritus Sancti esse ab errore immunem.¹

XXIV.

Romanus Pontifex, omnium Christianorum pastoris et doctoris munere fungens, est infallibilis in declaranda orthodoxia vel heterodoxia textuum humanae originis.

XXV.

Traditionis ecclesiasticae monumenta, potissimum vero scripta sanctorum Patrum, certum argumentum divinae traditionis suppeditant, quatenus ex illis consensus custodum depositi in aliquod caput doctrinae tamquam pertinens ad fidem Christianam vel directe vel indirecte demonstratur.

XXVI.

Unanimis et constans theologorum scholae sententia de aliqua doctrina tamquam ad fidem Catholicam pertinente exhibet mediate ipsam testificationem successionis Apostolicae, atque ita legitimum est testimonium Divinae traditionis.

XXVII.

Evidenter sequitur ex principiis traditionis totius populi Christiani catholicum sensum et consensum in dogmate fidei censi debere unum ex criteriis divinae traditionis.

XXVIII.

Auctoritas Divina, quae Sacris Scripturis competit, in eo reperitur, quod sunt "libri Dei" et "Deus est librorum

¹Conc. Vat. Const. *Dei Filius*, c. iii.

Auctor” vi suae supernaturalis actionis in conscriptores humanos: quae actio usu ecclesiastico ex ipsis Scripturis derivato inspiratio dicitur.

XXIX.

Ex instituta analysi revelatae doctrinae in formula dogmatica: “Deus est Auctor librorum Sacrae Scripturae,” contentae, sequitur inspirationem consistere in operatione Dei in conscriptores humanos, qua horum voluntatem movet intellectumque illustrat ad ea omnia et sola scribenda quae ipse Deus scripta vult; qua praeterea eis infallibili assistentia inter scribendum adest, ne eligantur vel adhibeantur verba et signa ad conceptus exprimendos non accommodata.

XXX.

Non datur nobis nisi unicum medium quo factum inspirationis omnium librorum Scripturae Sacrae cognoscatur, ipsum scilicet hac de re Dei testimonium traditione Christiana per magisterium Ecclesiae propositum.

XXXI.

“In rebus fidei et morum, ad aedificationem doctrinae Christianae pertinentium, is pro vero sensu sacrae Scripturae habendus sit, quem tenuit ac tenet Sancta Mater Ecclesia, cujus est judicare de vero sensu et interpretatione Scripturarum Sacrarum.”¹

¹Conc. Vat. Const. *Dei Filius*, c. ii.

XXXII.

Depositum fidei continetur traditione divina et Sacra Scriptura: inter quae haec est habitudo, ut ratione temporis, traditio ad Sacram Scripturam se habeat sicut prius ad posterius; ratione amplitudinis, sicut totum ad partem; ratione indolis, sicut essenziale et necessarium ad accidentale et melius esse; ratione usus, sicut doctor vivens ‘Ecclesiastici et Catholici sensus’¹ ad instrumentum doctrinae saepe inadaequatum quod continet multa intellectu difficilia.²

XXXIII.

“Divinus Auctor sic suam temperavit Ecclesiam, ut, personarum discrimine constituto, omnino jusserit alios docere, alios discere oportere: gregem esse et pastorem: ...Solis pastoribus data omnis docendi, judicandi, regendi potestas: populo autem imperatum, ut eorum et praecepta sequatur, et iudicio pareat, seseque gubernari, corrigi, ad salutem duci patiatur.”³

XXXIV.

Verbis Matt XVI, 18; Lucae XX, 31; Joan. XXI, 15; manifesto patet beatum Petrum fuisse a Christo constitutum fundamentum aedificii spiritualis fidei et principium efficiens visibilem unitatem Ecclesiae.

XXXV.

Adventus Petri Romam ejusque Romanus Episcopatus sunt facta, quae secundum historicae criticae regulas ut simpliciter certa haberi debent.

¹Vinc. Lirin. Com., 2, 28.

²2 Pet. iii, 16.

³Ep. Leon. XIII ad Arch. Paris. 17 Junii, 1885.

XXXVI.

Romanus Pontifex, qua Petri successor, jurisdictionem habet ordinariam, supremam, plenam, universalem in Ecclesiam tam collective quam distributive sumptam.

XXXVII.

Haud solida sunt argumenta, quibus ex convocatione et gestis concilii Constantinopolitani I. infertur Romanum Pontificem non esse supremum fidei iudicem, sed summum in Ecclesia tribunal complexu Pontificis et Conciliorum componi.

XXXVIII.

Nulla historico fundamento nititur assertio eorum qui dicunt auctoritatem et praeeminentiam Ecclesiae Romanae ex eo esse repetendam, quod Romani Pontifices medio aevo pseudo-decretalibus institerint, ut jura sua ultra modum amplificarent, deletaque antiqua Ecclesiae disciplina novam eamque Ecclesiae parum utilem introducerent.

XXXIX.

Ea, quae in causa Henrici IV., Gregorius VII. fecit vel edixit, explicari debent non solum ex consideratione juris divini, quod vi primatus Romanis Pontificibus competit, sed etiam ex consideratione juris specialis quo regebantur relationes inter Pontificem et Imperatorem Romanum.

XL.

Christus, qui seipsum tradidit pro Ecclesia, ut eam mundaret et exhiberet sibi gloriosam, eandem perpetuo nutrit et fovet tamquam caput mysticum ejus: ab Ipso

uti ex fonte vivifico vita supernaturalis in omnes Ecclesiae partes, veluti in unum corpus compactum et connexum, diffunditur. Itaque Ecclesia vitae spiritualis omnium regeneratorum et viventium in Christo mater fidissima est atque foecundissima.

XLI.

Merita Christi domini nobis applicantur per sacramenta Novae Legis ab ipso instituta, quibus virtus propria est, ut per ea tanquam per causas instrumentales hominibus non ponentibus obicem gratia sanctificans vi ipsius signi visibilis conferatur: credendum igitur est per sacramenta Christum ipsum vere et proprie, etsi instrumentaliter et ministerialiter, homines sanctificare.

XLII.

Mal. I. 11-14, praenuntiari incruentum Eucharistiae sacrificium patet tum ex sermonis vi et contextu, tum ex traditione ecclesiastica.

XLIII.

Fractio illa panis, de qua sermo est Act. ii., 42; xx., 7; probabiliter est sumptio sacramenti Eucharistiae; proindeque bene Syrus interpret sensum hujus loci reddidit est per verba "*frangere Eucharistiam.*"

XLIV.

Si ratio habeatur objecti materialis et objecti formalis cultus Sacratissimi Cordis Jesu, plane intelligitur in hoc cultu nihil omnino superstitiosum inveniri, sed econtra elucescere miram benignitatem Salvatoris, qui "nihil potius habuit, quam ut flammam caritatis qua

cor ejus ureretur in hominum animis modis omnibus excitaret.”¹

XLV.

Est veritas divinitus revelata, constanti et universali traditione proposita, Beatissimam Virginem Mariam esse Dei Matrem et genitricem.

XLVI.

Verba Christi Joan. xx 23 sunt intelligenda de potestate remittendi et retinendi peccata in Sacramento poenitentiae, sicut Ecclesia catholica ab initio semper intellexit.²

XLVII.

Ex celebri Nectarii facto frustra confessio Sacramentalis traducitur tamquam humana quaedam seu ecclesiastica institutio.

XLVIII.

Vim atque efficaciam orationis perperam quidam nos- trates restringere conati sunt affirmando orationem nihil valere ad obtinendos effectus in ordine physico.³

XLIX.

“Fidem, quae humanae salutis initium est, Ecclesia Catholica profitetur, virtutem esse supernaturalem, qua, Dei aspirante et adjuvante gratia, ab eo revelata vera esse credimus non propter intrinsecam rerum veritatem naturali rationis lumine perspectam, sed propter auctori- tatem ipsius Dei revelantis, qui nec falli nec fallere potest.”⁴

¹Pii IX. in Beat. B. M. Mariae, 1865.

²Conc. Trid. Sess. XIV, can. 3.

³Tyndal, *Fragments of Science*, p. II, lect. I.

⁴Conc. Vat. *Dei Filius*, c. iii.

L.

Adoptio filiorum quam praedicat Apostolus, Rom. viii., 15, scribens "*accepistis spiritum adoptionis filiorum*," est character proprius Novo Testamento seu Legi Gratiae.

Vidit Sacra Facultas,

J. SCHROEDER, p. t. Decanus.

S. MESSMER, p. t. a Secretis.

Vidit Rector Universitatis,

J. J. KEANE,

Episcopus Jassen.





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GUILELMUS T. RUSSELL,

SACERDÔS ARCHIDIECESIS BALTIMORENSIS.

S. THEOL. BACCALAUREUS.

ROMÆ X. A. M. DIE V. JUNII A. D. MDCCCXCIII.

WASHINGTON

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1892-93.

No. 7.

THESES

DEUS LUX MEA.

THESES

QUAS

AD LICENTIATI GRADUM

IN

SACRA THEOLOGIA

Apud Universitatem Catholicam Americæ

CONSEQUENDUM

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THESES.

I.

Science and religion, each in its own sphere, and each using the methods peculiar to itself, can not come in conflict.

II.

Gen., chap. I, v. 1, does not conflict with the natural sciences as to the origin of matter.

III.

The two principles of natural science, the inertness of matter and the dissipation of energy, are in harmony with Gen., chap. I, v. 1.

IV.

We may understand the word "day," in the narrative of Genesis, as an indefinite period.

V.

The ideal interpretation of Gen. I by St. Augustine, which has not been condemned by the Church, cuts short the objections of scientists.

VI.

Gen. I, v. 3 and 14, which narrates the creation of light, is not at variance with natural science.

VII.

The opinion that the Deluge was universal finds no sufficient confirmation in the results of modern scientific research.¹

VIII.

The science of Linguistics favors the opinion that the destruction of man by the flood was limited.²

IX.

Ethnology favors that interpretation of Genesis which holds that the destruction of man by the flood was limited.³

X.

The design of God and the plan of Moses, in Genesis, are consistently explained by that interpretation of Genesis which limits the destruction of man by the Deluge.³

XI.

The route of the Israelities in the exodus (Exod., chap. XII, v. 37, and chap. XIII, v. 20; Numb., chap. XXXIII, v. 5, 6, 8) was from Rameses and Pithom,⁴ in Succoth, to Etham, contrary to the theory of Brugsch,⁵ who identified Zoan with Rameses.

¹ *La Biblia y la Ciencia, por el Cardenal Gonzalez, de la Orden de Santo Domingo*, 2nd ed. Seville, 1892. *Revue des Questions Scientifiques*, April, 1893. Bruxelles. Jean d'Estienne, *Revue des quest. scient.* 1882.

² Mgr. De Harlez, *La Linguistique et la Bible. Controverse* 1 Juli, 1883.

³ Motais, *Le Deluge Biblique*.

⁴ E. Naville, *The Store-City of Pithom*.

⁵ Brugsch, *L'Exode et les Monuments Egyptiens*, p. 25.

XII.

From Etham the Israelites turned southward to Pi-hahiroth (Exod, chap. XIV; Numb., chap. XXXIII, v. 7, 8), and at a place between lake Timseh and Serapaeum, contrary to the opinion of Vigouroux,¹ they crossed the Red Sea.²

XIII.

Rephidim, where the Israelites overcame the Amalekites (Exod, chap. XVII; Numb., chap. XXXIII, v. 14, 15) is, contrary to Robinson's³ opinion, the modern Wady Feiran.⁴

XIV.

From Rephidim the route of exodus (Exod., chap. XVIII, v. 1, and chap. XIX, v. 1, 2) was, contrary to Robinson,³ along the Wady Feiran to Nagh Hawa, thence eastward through the Wady Esh Sheikh to the place where Wady Esh Sheikh turns to the South, and there Moses met Jethro.⁴

XV.

Contrary to Beke,⁵ Mount Sinai is to be found in the Peninsula of Sinai, and we think, notwithstanding the opinion of Ebers,⁶ that the mount before which the people camped (Exod., Chap. XIX; Numb., Chap. XXXIII, v. 15) was Ras Sufsafeh.⁴

¹ Vigouroux, *La Bible et les Découvertes Modernes*.

² E. Naville, *The Store-City of Pithom*.

³ Robinson, *Biblical Researches*.

⁴ Palmer, *Desert of the Exodus*.

⁵ Beke, *Origines Hebraicae*, Chap. VIII.

⁶ Ebers, *From Goshen to Sinai*.

XVI.

In Gen., chap. XLIX, v. 8, 10, Jacob foretells the coming of the Messiah, particularly by the word "Shiloh."¹

XVII.

Isaias, chap. IX, v. 6, declares the divinity of the Messiah by the titles: "Wonderful, Counsellor, the Mighty God, the Father of the world to come, the Prince of Peace."¹

XVIII.

The vicarious sufferings of the Messiah are foretold in the "Passional" of Isaias (chap. LII, v. 13 to chap. LIII, v. 12), which cannot refer to the Jewish people as a nation, according to Abarbanel and Kimchi,²; nor to the prophetic body, as advanced by De Wette.³

XIX.

Psalm CIX predicts the priesthood of the Messiah "according to the order of Melchisedech."

XX.

While the beginning of the Hebrew canon dates from the promulgation of the Law by Moses, we cannot, with any certainty, say when it was closed.

XXI.

There is nothing definite to prove that Esdras was author of the Palestinian canon.

¹ Reinke, *Die Weissagung Jacobs*.

² Found in *Hulsii Theologia Judaica*.

³ *De Morte J. C. Expiatoria*.

XXII.

Though the Palestinian canon was the only received canon among the Jews, still the Deuterocanonical books enjoyed a certain favor among the Jews.

XXIII.

Even admitting that our Lord and His Apostles have given no express decision concerning the canon of the Old Testament, yet the use of the Septuagint by the Apostles and their disciples justifies the presence of the Deuterocanonical books on the canon.

XXIV.

Neither the contents of S. Scripture, as the Anglicans teach, nor a certain internal relish, as Luther held, nor private revelation to the individual, as taught by Calvin, are adequate criteria of the canonicity of the books of Scripture.

XXV.

It belongs to the Church to define infallibly the canon of S. Scripture.

XXVI.

Canonicity extends not only to the dogmatic parts, but to all the parts of S. Scripture.

XXVII.

The canon defined by the Council of Trent has the force of a dogmatic decree.

XXVIII.

The decree of the Council of Trent gives the Vulgate a solemn, public, extrinsic, authenticity.

XXIX.

The decree of the Council of Trent does not exclude the use of the original text, but presupposes its authenticity ; nor did the Fathers of the Council forbid the use of other versions.

XXX.

While the Council of Trent does not admit any difference in point of canonicity, and while we do not maintain any difference of authority between the Protocanonical and the Deuterocanonical books of the O. Testament ; still, from the *Acta Genuina*,¹ it does not appear clear that the council has expressly condemned that difference which was admitted by Jerome and some of the Greek Fathers.

XXXI.

While the decree of the Council of Trent declares the Vulgate substantially conformable to the original in faith and morals, it does not declare the Vulgate free from accidental errors.

XXXII.

The decree of the Council of Trent was not "forced from the Council by any moral necessity of preserving the Vulgate," as asserted by Reuss.²

XXXIII.

The reading of the Scriptures is not necessary for

¹ Ofr. *Acta Genuina SS. Oecumenici Concilii Tridentini . . . ab Angelo Massarello Episcopo Thelesino ejusdem Concilii secretario conscripta*, tom. 1, pp. 48-90.

² Reuss, *History of the Canon of Holy Scriptures*.

all ; but while in principle we admit the utility of reading the Scriptures, it is, nevertheless, true that in certain cases, considering the circumstances and dispositions of individuals, an indiscriminate reading would be at least dangerous.

xxxiv.

A literal sense, either proper or metaphorical, exists in every passage of S. Scripture.

xxxv.

It cannot be proved from S. Scripture that there is more than one literal sense in any passage of S. Scripture.

xxxvi.

The Rationalistic Hermeneutical system, according to which the words of Christ and His Apostles are to be interpreted as if they (Christ and His Apostles) accommodated themselves positively to the doctrinal errors and prejudices of the Jews, is false and absurd.

xxxvii.

Societas generatim est multitudo hominum ea ratione coeuntium ut collatis viribus media sibi comparent ad certum communemque finem assequendum. Pro varia autem finis indole variae societatis species distinguuntur: "ex fine enim oportet accipere rationes eorum quae ordinantur ad finem." Ex quo intelligitur, fundamentalem distinctionem societatum esse in *necessarias*, quarum ratio est in ipsa natura humana et finis con-

sistit in bono totius naturae communi, et *voluntarias*, quarum ratio est in libera voluntate individuorum et finis consistit in bono certis hominibus proprio. Tres sunt societates necessariae: domestica, civilis, et religiosa.

XXXVIII.

Prima societas necessaria est familia quae a Deo Creatore instituta, et a Christo Domino instaurata, in concreto efformatur libero contractu, qui apud Christianos verum et proprie dictum Sacramentum est.

XXXIX.

Familia suam habet propriam auctoritatem, quae a Deo derivatur et residet in patre. Haec auctoritas sese extendit ad ea omnia quae ad familiae bonum temporale et morale pertinent; nominatim inest patri-familias potestas irritandi vota filiorum.

XL.

Licet familia potestati civili subordinata sit, non potest tamen a civili auctoritate absorberi, sed sua gaudet legitima independentia: "velle igitur ut pervadat civile imperium arbitrato suo usque ad intima domorum magnus et perniciosus est error." ¹

XLI.

"Insitum homini natura est, ut in civili societate vivat: is enim necessarium vitae cultum et paratum, itemque ingenii atque animi perfectionem, cum in solitudine adipisci non possit, divinitus provisum est, ut

¹ Enc. *Rerum Novarum*.

ad conjunctionem congregationemque hominum nasceretur cum domesticam, tum etiam civilem, quae suppeditare *vitae sufficientiam perfectam* sola potest.”¹ Erronee igitur elapso praesertim seculo statum socialem ut mere conventionalem opposuerunt statui naturae.

XLII.

“Quoniam vero non potest ulla societas consistere, nisi si aliquis omnibus praesit, efficaci similique movens singulos ad commune propositum impulsione, efficitur, civili hominum communitati necessariam esse auctoritatem qua regatur: quae, non secus ac societas, a natura proptereaque a Deo ipso oriatur auctore.”¹

XLIII.

Illam omnia quae civile et politicum genus complectitur, civili auctoritati sunt subjecta, non solum si pertineant ad ordinem materiale, verum etiam si pertineant ad ordinem intellectualem et moralem.

XLIV.

Is est Ecclesiae finis, ea potestas qua regitur, ut societatis perfectae dotibus necessario polleat.

XLV.

Subjectum potestatis Ecclesiae suae Christus non voluit esse universum fidelium coetum, a quo illa certis ministris delegaretur, sed eam immediate contulit Petro ceterisque Apostolis ea lege ut ab ipsis in eorum successores propagaretur.

XLVI.

Sola Ecclesia jus habet statuendi impedimenta fidelium matrimonium dirimentia.

¹ Enc., *Immortale Dei*.

XLVII.

St. Peter came to Rome, established his See there, and died there.

XLVIII.

The Primacy of the Roman Pontiffs was acknowledged in the first three centuries.

XLIX.

Pope Liberius did not sign any heretical formula while in exile.

L.

A miraculous sign appeared to Constantine before the battle of Saxa Rubra.

Vidit Sacra Facultas,

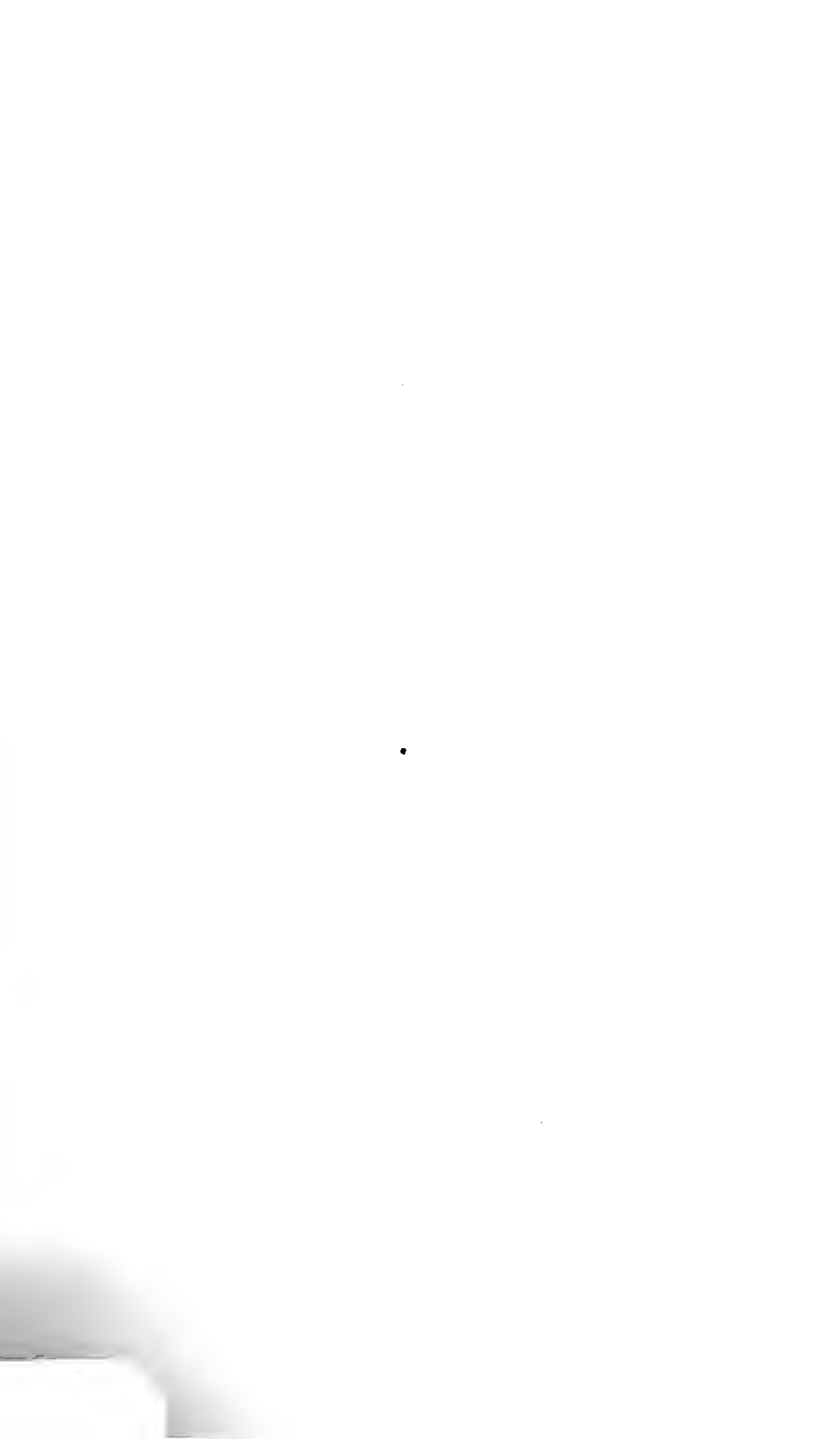
T. BOUQUILLON, p. t. Decanus.

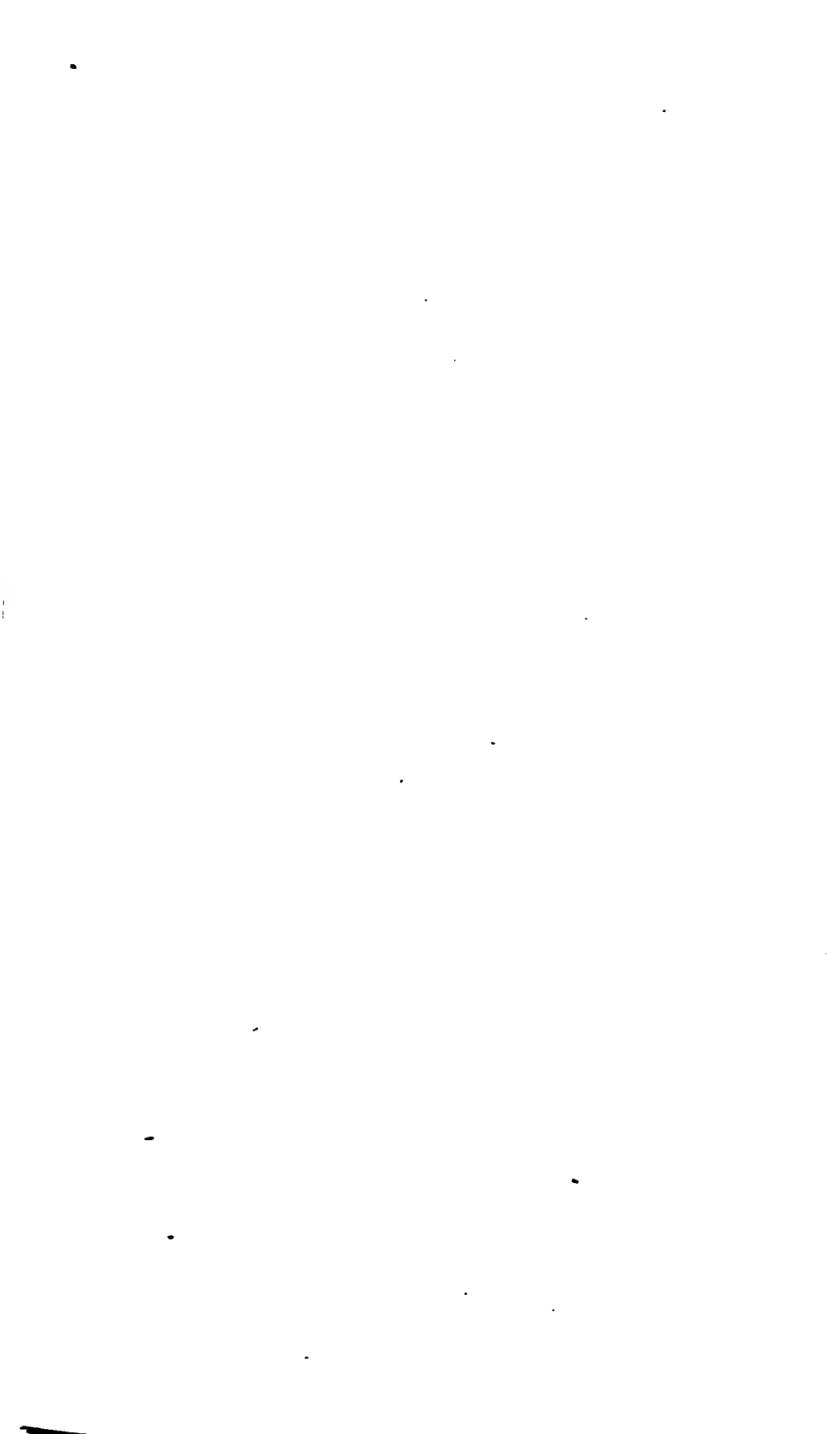
E. PACE, p. t. a Secretis.

Vidit Rector Universitatis,

J. J. KEANE,

Episcopus Jassen.





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THESES.

I.

Contra Naturalismum et Rationalismum moderatum tenendum est “fieri posse et expedire, ut per revelationem divinam homo de Deo cultuque ei exhibendo edoceatur.”¹

II.

“Divinae revelationi tribuendum est, ut ea, quae in rebus divinis humanae rationi per se impervia non sunt, in praesenti quoque generis humani conditione ab omnibus expedite, firma certitudine et nullo admixto errore cognosci possint,”² unde revelatio veritatum ordinis naturalis moraliter necessaria est.

III.

Mysterii SS. Trinitatis nulla datur “demonstratio speculativa,” quam cum Raymundo Lullo quidam finxerunt, neque “speculativa cognitio” illa, quam Günther a “progressu scientiae hodiernae” repetendam asseruit, sed verissimum manet illud S. Thomae: “Qui probare nititur Trinitatem personarum naturali ratione, fidei derogat.”³

IV.

Licet vero ratio hoc mysterium nunquam perspicere possit instar veritatum quae proprium ejus objectum

¹ Conc. Vat. Const. *Dei Filius*.

² *Ibid.* cap. II.

³ I q. 32. a. 1.

constituunt, aliquam tamen, fide illustrata, analogicam illius intelligentiam assequi potest. ¹

V.

Fas non est dicere commatis Joannei authenticitatem salva fide negari non posse, neque temeritatis notam inuri posse censemus iis, qui negantem illam sententiam propugnant.

VI.

Errant Protestantes, errat quoque Hirscher,² qui dogma de Deo Trino et Uno tantum indirecte, ob ejus scilicet connexionem cum redemptione vel cum regno et opere Christi generatim, ad theologiam spectare autumant, ac proinde penitiorem ejus cognitionem scientiam theologicam magnopere juvare negant. Est enim econtra profundior hujus mysterii notitia theologo summae utilitatis, cum summa sit, centrum ac radix supernaturalium veritatum.

VII.

Imprimis vero inter SS. Trinitatis et gratiae mysterium ea est ratio necessitudinis, ut hoc velut realis quaedam illius revelatio iure concipiatur eoque ipso mirifice illustretur.

VIII.

Ad tertiam SS. Trinitatis personam quod attinet, modus processionis Spiritus Sancti per voluntatem seu

¹ Of. Conc. Vat. sess. III, c. 4.

² *Das Verhältniss des Evangeliums zu der theologischen Scholastik der neuesten zeit.*

amorem licet non tam explicitè in fontibus revelationis contineatur ac processio Verbi per intellectum, tamen ex iisdem manifesto colligitur. Quapropter doctrina de intima necessitudine inter duas processiones et duos actus vitales non sine temeritate ab Hirscher dicta est merum analogicae explicationis experimentum, “phantastica omnique carens fundamento speculatio.”

IX.

Sola persona secunda divinitatis est terminus generationis ejusque proprio sensu intellectualis ac perfectissimae ; processio autem Spiritus Sancti licet sit productio viventis a vivente ex principio intrinseco fecunditatis per communicationem ejusdem naturae, non tamen est generatio, siquidem in ea non ex ipso modo processiois producitur substantialis imago producentis.

X.

Verbis Christi manifestis, quibus docet mitti Spiritum Sanctum ut a Patre ita a Filio, continetur non tantum missio ac processio in tempore secundum effectum ad extra, ut volunt Photiani, sed aeterna quoque processio personae missae a mittente secundum esse personae.

XI.

Verba Christi affirmantia, Joan. XV 26, “Spiritus veritatis qui a Patre procedit,” si spectetur certissima doctrina de Trinitate prout in Scriptura exhibetur, et ipse hujus loci contextus, non solum non excludunt, sed manifesto includunt Filium ut unum cum Patre principium Spiritus Sancti.

XII.

Alienissima est a sana theologia recentioris haeretici ¹ assertio "questioni utrum Spiritus Sanctus procedat etiam a Filio, nonnisi speculative responderi potest;" distinctionibus vero inter "traditionem fidei" et "speculationem theologicam," inter "unanimem traditionem fidei" et "traditionem theologicam," quibus errorem suum fulcire nititur, ipsa principia cognitionis christianae et catholicae turpiter pervertit.

XIII.

Principia hermeneutica a Photianis conficta et recentius a Macario Bulgakow refricata, ² ut sensum verborum quibus in Scriptura processio Spiritus Sancti a Filio describitur, detorqueant, ipsum dogma de aeterna Spiritus Sancti processione a Patre in discrimen adducunt. Frustra quoque appellant ad rationem argumentandi a Patribus contra Pneumatochos adhibitam vel ad modum loquendi Patrum Graecorum, qui Spiritum Sanctum "ex Patre per Filium" procedere profitentur.

XIV.

Praesentia et operatio Spiritus Sancti in Ecclesiae membris ut membris Christi, in animabus ut Christi sponsis est quaedam emanatio et continuatio illius praesentiae et operationis, qua in sanctissima Christi

¹ Dr. Langen: *Die Trinitarische Lehرداریenz zwischen der abendländischen und morgenländischen Kirche*," Bonn 1876.

² *Théologie dogmatique orthodoxe par Macaire Bulgakow, évêque de Vinnitza, etc.* Paris, 1860.

humanitate inhabitabat. Unde in corpore quoque mystico Christi Paracletus personaliter et substantialiter habitat estque Ecclesiae Spiritus proprius et veluti anima.

XV.

Verbum caro factum non eo tantum sensu fuit "Spiritu sapientiae et intellectus repletum" quod beatae Christi animae inde ab exordio suae existentiae inerat tum scientia visionis beatificae tum scientia per se infusa, sed admittenda quoque est in eadem anima scientia animae humanae cum corpore conjunctae propria quam acquisitam vocant.

XVI.

Ad originem vero hujus scientiae in Christo quod attinet, censemus eam fuisse tum supernaturalem, i. e. infusam per accidens, tum proprio facultatum exercitio naturaliter acquisitam, i. e. acquisitam simpliciter. In hac vero scientia utroque modo spectata sensu etiam proprio Jesus dici potest profecisse.

XVII.

Doctrina Agnoetarum et qui eorum vestigia secuti sunt Güntherianorum, veri nominis ignorantiam Christo secundum humanam naturam spectato tribuentium, et Jesu infanti conscentiam sui denegantium, non tantum temere ab unanimi scholae sententia recedit, sed etiam nullo solido argumento ex Patribus petito innititur.

XVIII.

Licet merito affirmetur, S. Thomam ea tradere principia in quibus objective dogma de Immaculato Dei-

parae Conceptu continetur, tamen verum Aquinatis sensum assequi nobis non videntur ii, qui asserunt, Aquinatem doctrinam dogmate expressam non negasse, et ejus tantum terminologiam ab ea, quae nunc a theologis usurpatur, differre.

XIX.

Doctrina est catholica, Beatam Virginem speciali Dei privilegio ab omni peccato actuali, tam mortali quam veniali exstitisse immunem. Ratio vero hujus immunitatis repetenda est cum ex dono impeccantiae Virgini in prima sanctificatione collato, tum ex donis confirmationis in gratia et perfectae confirmatonis in bono, quibus continetur donum impeccabilitatis.

XX.

Tenendum est cum communi et constanti Ecclesiae sensu, Beatissimam Virginem, etsi ab omni debito poenali mortis libera exstitit, tamen ratione oeconomiae redemptionis mediante morte e terris migrasse.

XXI.

Ea est Ecclesiae mens in celebrando die festo dormitionis vel assumptionis B. Virginis, ut ejus quoque sanctissimum corpus corruptionis ignominiam non subiisse, sed in coelestem gloriam resurgendo fuisse translatum significet.

XXII.

Catholicae doctrinae et scientiae theologicae male consulunt ii, qui assumptionem Deiparae ad instar facti cujuslibet historici argumentis e "catholica his-

toria," ut aiunt, petitis, demonstrari debere vel posse contendunt.

XXIII.

Canticum Canticorum, quod sensu literali allegorico ad sponsalia Christi cum humana natura indeque ad ejusdem cum Ecclesia, et cum justorum animabus penitissimam copulationem jure refertur, Mariam quoque sponsam eodem sensu spectat.

XXIV.

Spiritus Sanctus in Scriptura Sacra et in Traditione ita exhibetur librorum sacrorum inspirator, ut libri Scripturae divini dici debeant non tantum ratione materiae, non tantum ratione modi scribendi sub assistentia supernaturali Spiritus Sancti errorem praecaventis, sed sensu strictiori ratione scriptionis, quae sit efficienter a Deo per hominem, in quem Spiritus Sanctus operetur ad scribendum et in scribendo ita, ut Deus ipse princeps libri auctor censi debeat.

XXV.

Scripturae Sacrae inspiratio non est coarctanda ad solas partes dogmaticas vel cum dogmate conjunctas, sed ad omnes et singulas partes est extendenda.

XXVI.

The biblical account of the creation of plants and animals (Gen. I., 11, 12, 20-25), does not necessarily exclude a process of evolution.

XXVII.

The data of physical science furnish good proof for the probability of the evolution of plants and animals,

and considered from an apologetical standpoint, it seems even more consistent with the idea of an Almighty and Allwise Creator than the doctrine of immediate or specific creation.

XXVIII.

A system of organic evolution based on mechanical principles alone, such as Darwinism, does not satisfy the demands of a tenable hypothesis.

XXIX.

Nevertheless even Darwinism, considered as a mere scientific system, meant to explain only developments of specific forms, contains no element heterogeneous to the idea of the existence of a Supreme Being.

XXX.

Darwinism, considered as a philosophical system, meant to explain the origin of the world and life-forms by natural causes alone, contradicts not only religion but also itself.

XXXI.

Facts do not necessarily bear out the Darwinian opinion that the rudimentary organs found in man are only the remnants of organs possessed by a former progenitor in a developed state.

XXXII.

The theory of the evolution of the whole man, body and soul, from some lower animal, is contrary to the belief in the immortality of the soul and consequently to all religion.

XXXIII.

The freedom of the human will is destroyed by any theory holding the evolution of man as such.

XXXIV.

Notwithstanding the contrary arguments advanced by science, the immediate creation of the whole man, body and soul, is clearly contained in the biblical narrative of man's creation taken in its obvious sense.

XXXV.

The results of Egyptology concerning the antiquity of Menes, and the state of civilization in Egypt at his time, lead to the conclusion that the deluge occurred at an earlier date than that assigned by the, at least, time-honored traditional belief.

XXXVI.

From the antiquity of the Babylonian civilization there is a great probability that the deluge cannot be fixed at a later date than 4000 B. C. This date, however, cannot be considered as adequate, inasmuch as probably a number of kings preceded Sargon I.

XXXVII.

The ethnographical table of Gen. X, gives a sufficient scripturistc foundation to that theory of interpretation which maintains that the names given in the chronological tables of Gen. V and XI, designate not only individuals but also ethnical groups or patriarchical dynasties.

XXXVIII.

The probability of the theory considering the numbers given in Gen. V and XI, for the ages of the ante-abrahamic patriarchs, as having only a figurative meaning, is mainly established by comparing the numbers given by Berosus for the first ten Chaldean kings to those given by the Bible for the ten ante-diluvian patriarchs.

XXXIX.

Ultimus hominis finis, "ex quo, ut ait S. Thomas, accipere oportet rationes eorum quae ordinantur ad finem,"¹ in ordine tum naturali tum supernaturali est perfecta felicitas seu beatitudo cujus objectum est Deus, alio tamen et alio modo pro utriusque ordinis ideoque etiam beatitudinis indole attingendus et possidendus.

XL.

Contra Positivismum moralem statuenda est existentia legis naturalis quae a S. Thoma merito dicitur participatio legis aeternae in rationali creatura.²

XLI.

"Possidere res privatim ut suas, jus est homini a natura datum."³

XLII.

"Nemo certe opitulari aliis de eo jubetur, quod ad usus pertineat cum suos tum suorum necessarios : immo

¹ I II q. 1 Prol.

² I II q. 91 a. 1 ad 1.

³ Leo XIII, Encycl. *Rerum Novarum*.

nec tradere aliis quo ipse egeat ad id servandum quod personae conveniat, quodque deceat. Sed ubi necessitati satis et decoro datum, officium est de eo quod superat gratificari indigentibus.”¹

XLIII.

Licet falsum omnino sit recidivos debere absolvi “semper ac ad sacramentum accedunt,” tamen a vero pariter deflectunt qui asserunt, requiri in peccatore eodem semper modo relapso extraordinaria signa dispositionis ceu conditionem sine qua absolvere eum confessarius non possit, nisi forte per signa extraordinaria alia non intelligant quam quae St. Alphonsus vocat “vera signa doloris et propositi.”²

XLIV.

“Ad solam Ecclesiam, cui tota de sacramentis est cura concredita, jus omne ac potestas pertinet suam assignandi formam contractui matrimoniali ad sublimiorem sacramenti dignitatem evecto, ac proinde de matrimoniorum validitate aut invaliditate iudicium ferre”³ attamen auctoritati civili subjectum remanet quoad effectus suos civiles.

XLV.

Potestas dispensandi in impedimentis dirimentibus ecclesiasticis jure proprio soli Romano Pontifici competit.

¹ Leo XIII, *Encycl. Rerum Novarum*.

² Lib. 6. n. 459.

³ Pius VI, Ep. ad Epis. Motulensem 17 Sept. 1788.

XLVI.

It is highly improbable that any intercourse existed between St. Paul and Seneca ; their alleged correspondence is beyond doubt a forgery of a very early date, probably of the latter half of the second century.

XLVII.

The first and second centuries furnish undeniable testimonies of St. Peter's coming to Rome.

XLVIII.

The authenticity of the bull of Adrian IV concerning the donation of Ireland is attested by trustworthy authorities ; moreover, its form and contents do not militate against its authenticity.

XLIX.

The circumstances of the colonies of the New World and the customs of the age exonerate Columbus from the charges of mal-administration and cruelty.

L.

Moreover, the morality of Columbus should not be questioned, as his marriage to Beatrix Henriquez is more than probable.

Vidit Sacra Facultas,

T. BOUQUILLON, p. t. Decanus.

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DEUS LUX MEA.

THESES

QUAS

AD LICENTIATI GRADUM

IN

SACRA THEOLOGIA

Apud Universitatem Catholicam Americæ

CONSEQUENDUM

PUBLICÉ PROPUGNABIT

MARTINUS J. GORMAN,

SACERDOS ARCHDIECESIS PHILADELPHIENSIS.

S. THEOL. BACCALAUREUS.

HORA X. A.M. DIE VII. JUNII A.D. MDCCCXCIII.

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1893



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S. FACULTAS THEOLOGICA.

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THESES.

I.

Ethica definiri potest scientia ordinis moralis: ordo autem moralis passive et pressius sumptus est hominis ad Deum suum principium relatio, tum immediata tum mediata; active vero et latius acceptus est conveniens hominum in Deum directio seu *reductio*, secundum eorum ad ipsum relationes.

II.

Ordo moralis duplex est, naturalis et supernaturalis: naturalis in natura hominis fundatur, atque capacitati et exigentiae naturae correspondet; supernaturalis in libero Dei beneplacito nititur, atque capacitatem debitumque naturae humanae transcendit. Scientia ordinis moralis est philosophia moralis, scientia vero ordinis moralis supernaturalis est theologia moralis.

III.

Datur proprie dicta lex naturalis et proprie dictum jus naturale: ideoque rejiciendus est positivismus *Tum* moralis tum juridicus.

IV.

Ab ordine morali separari nequit ordo oeconomicus.

V.

Societas civilis est medium generale homini a Deo praestitum ad triplicem temporalem perfectionem, materialem, intellectualem, moralem: triplex autem illa perfectio ita se habet, ut materiali praecellat intellectualis, utramque superet moralis.

VI.

“Bona privatim possidere jus est homini naturale: eoque uti jure, maxime in societate vitae, non fas modo est, sed plane necessarium.”¹

VII.

Licita autem et necessaria est non modo privata proprietas rerum mobilium et laboris fructuum, verum etiam ipsa proprietas soli.

VIII.

Bonorum appropriatio non potest esse ita absoluta, ut illi, qui non possident, non retineant semper jus strictum ad sumenda necessaria suae sustentationi: hinc merito dicitur, in extrema necessitate omnia esse quodammodo communia.

IX.

Praeterea rerum appropriationi adnexa est moralis obligatio partem bonorum aliis elargiendi: qua ratione divites recte vocantur *oeconomi et dispensatores divitiarum Dei*.

¹ Enc. *Rerum Novarum*.

X.

Cura pauperum speciali modo Ecclesie commissa est; cui proinde competit operum misericordia *directio* apud fideles. Hinc iniquissime moderni Rationalistae contendunt, “auferendam esse civibus et Ecclesiae facultatem qua eleemosynas Christianae charitatis causa palam erogare valeant.” / [REDACTED]
[REDACTED]

XI.

Suas erga pauperes civile gubernium obligationes habet: debet nimirum speciali cura pauperum jura protegere; debet media adhibere ut ad virtutem et bonos mores informetur, largitiones etiam facere quibus destituti sustententur: at non potest totum onus succurrendi pauperibus in se suscipere, omnesque largitiones sibi attribuere.

XII.

Eleemosyna qualis ab Ecclesia commendatur ex se magnopere prodest tum privatis tum reipublicae; nulli autem fundamento, praeter accidentales quosdam abusus, inititur assertio eorum qui contendunt elemosynam nocere tum ei qui dat, tum ei qui recipit, tum toti societati.

XIII.

Iniquissime a Socialistis capitalistae traducuntur ut fures et parviti: si qui enim sunt capitalismi abusus, illi debentur non naturae rei, sed vitiis hominum.

XIV.

Jus eligendi laboris objectum et modum unicuique

Jus IX. Enc. Quanta Cura.

homini a natura inhaerens, subordinatur auctoritati sociali, quae illud ad bonum commune moderari potest, immo intra certos limites restringere: justae ergo esse possunt civiles leges quibus providetur, ne labor diutius protrahatur, ne quibusdam operibus addicantur pueri et feminae.

XV.

Locatio operis seu conventio inter operum conductorem et operarium de labore praestando ab una parte, salario vero solvendo ex altera, est contractus onerosus cujus conditio essentialis est aequivalentia.

XVI.

Haec laboris et salarii aequivalentia vel lege definitur, vel sana opinione publica aestimatur: ad quam aestimationem obtinendam requiritur consideratio trium elementorum scilicet, utilitatis intrinsecae laboris, laboris frequentiae, et laboris expensarum.

XVII.

Hinc dici potest salarium regulariter non posse descendere infra necessitatem decentis sustentationis operarii nec debere ascendere ultra servitii valorem: intra duos autem illos limites extremos, variare posse secundum legem concurentiae.

XVIII.

Communis cessatio laboris sive ex parte opificum (Strikes), sive ex parte conductorum (Lockouts), effectus deplorandos nimis saepe habet, tum pro individuis tum

etiam pro societate ; dici tamen nequit eam esse absolute et intrinsece injustam ; fieri etiam potest ut nec in fine, nec in circumstantiis, aliquid habeat, quod principiis moralibus opponatur.

XIX.

Cum cessatio laboris legitima esse possit, generatim non potest ab auctoritate civili absolute prohiberi: potest tamen et debet vario modo indirecte impediri, nominatim, institutione tribunalium conciliationis et arbitrii, quorum sententiis non tantum vis moralis, at etiam legalis aliqua sanctio adsit.

XX.

“Quanquam societates privatae existunt in civitate, ejusque sunt velut partes totidem, tamen universe ac per se non est in potestate reipublicae ne existant prohibere: privatas enim societates inire concessum est homini jure naturae.”¹

XXI.

“Nihilominus incidunt aliquando tempora cum ei generi communitatum rectum sit lege obsistere, scilicet si quidquam ex instituto persequantur, quod cum probitate, cum justitia, cum reipublicae salute aperte dissideat.”²

XXII.

Forma substantialis et veluti anima contractus est consensus contrahentium internus et sincerus, externe manifestatus, simultaneus, plane deliberatus.

¹ *Enc. Rerum Novarum*

² *Ib.*

XXIII.

Licet contractus vim habeat ex jure naturali, tamen subjicitur auctoritati tum ecclesiasticae tum civili, quae eum vario gradu irritare possunt.

XXIV.

Contractus de re turpi ita est nullus, ut ante partis turpis executionem, nulla quidem sit obligatio; tamen post executionem oriatur obligatio praestandi partem honestam.

XXV.

Immerito moderni oeconomistae doctrinam rejiciunt moralistarum de justo pretio in commutationibus observando.

XXVI.

“Virginitas non est aliquid vitiosum sed potius laudabile”¹ cum ad divinorum contemplationem maxime conferat: nullius autem momenti sunt quae nuperimme adversus virginitatis statum proposuit Herbertus Spencer.²

XXVII.

Legatorum origo repetenda est ex potestate ordinaria et immediata eademque episcopali quam habet Romanus Pontifex, tum in Ecclesiam universam tum in singulos episcopos. Id luculenter quoque confirmatur ex historia quae testatur, Romanos Pontifices pro variis Ecclesiae necessitatibus sive relate ad fidem sive relate ad mores et ecclesiasticam disciplinam, legatos in quaslibet Christiani orbis partes misisse.

¹ *S. Thomas* 2. 2, q. 152. a. 2.

² *The Ethics of Individual Life*, c. 8.

XXVIII.

“Necesse fuit, ratione humanae naturae quae in Christo perfecta fuit, fuisse in eo aliquam scientiam praeter divinam.”¹

XXIX.

Quodsi creatae hujus scientiae in anima Christi natura et indoles spectetur, primo “oportuit beatam cognitionem, quae in Dei visione consistit, excellentissime homini Christo convenire.”² Qua in scientia Christo vindicanda consensus universalis omnium theologorum per plura saltem saecula auctoritas est irrefragabilis, cui nefas est contradicere.

XXX.

Quapropter inepta prorsus est, theologice falsa et temeritatis plena, haec cujusdam Guntheriani assertio: “Clarissimae Scripturae verba quae aliter intelligi nullo modo possunt, aperte contradicunt Scholasticorum superabundantia, dum docent humanitatem Christi jam ab utero matris participem fuisse visionis Dei; ii vero qui hanc scholasticorum doctrinam resuscitare volunt, eo ipso novum suppeditant argumentum, ipsorum philosophiam esse semipanthesticam.”³

XXXI.

Excessu peccarunt in affirmanda scientia beata animae Christi ii qui, ut S. Fulgentius et Hugo a S.

¹ S. Thomas 3 p. q. 9, a. 1.

² ib. a. 2.

Dr. Baltzer in *Epistolis Theologicis*.

Victore, comprehensionem divinae essentiae eidem attribuerunt. Nam “anima Christi, cum creatura fuerit atque finita, nullo modo comprehendit Verbum vel divinam essentiam increatam atque infinitam.” ¹

XXXII.

Inerat tamen Christi animae omniscientia in eo sita, quod “omnia novit in Verbo, quae quocunque modo sunt, fuerunt vel erunt et quaecunque sunt in potentia creaturae;” ea tamen omniscientia non fuit nisi relativa, quia “non omnia in verbo cognovit, quae sunt in potentia Dei creantis.” ²

XXXIII.

Ad perfectionem quoque animae Christi pertinet scientia “secundum lumen desuper infusum quares ipsi notae fiebant ut sunt in propria natura qui modus cognoscendi est proportionatus naturae angelicae.” ³ Sententia vero hanc Christo homini scientiam, a scientia beata distinctam denegans, licet temeraria vocari nequeat, jure tamen a Suaresio minus probabilis et falsa dicitur. ⁴

XXXIV.

Sensus definitionis Bullae *Ineffabilis* is est, ut statuatur sanctificationem anticipatam, omnino singularem, praeservativam scilicet, seu praemundationem

¹ S. Thomas 3 p. q. 10, a. 1.

² ib. a. 2.

³ ib. a. 3, q. 11, a. 1.

⁴ Suar, de Incarn., Disp. 25, sect. 3.

ab omni culpae originalis labe, immediate personae Beatae Virginis a primo instanti suae conceptionis, speciali Dei privilegio et gratia, intuitu meritorum Christi, ideoque stante debito maculam incurrendi, collatam.

xxxv.

A vero aequae ac a verosimili longe abest illa interpretatio, qua nostris diebus aliquis theologus¹ contendere non dubitavit, totam vim definitionis Pianae non explicasse, neque nunc explicare recentioris aetatis theologos; *unum* vero *Thomam*, auferendo omnem maculam etiam a concepta carne Beatae Virginis, verum et plenum sensum dogmatis praesensisse et docuisse.

xxxvi.

Excellentissima Beatae Virginis puritas, ejusque ceu Novae Evae amplissima dignitas, in traditionis Catholicae testimoniis ita vindicantur, ut eisdem etiam perpetua Virginis ab omni etiam originalis peccati labe immunitas manifesto praedicetur.

xxxvii.

Gratia Beatissimae Virgini ad vincendum omni ex parte peccatum collata, tanta fuit, ut non solum nullum in ipsa fuerit peccatum, sed etiam nullum inesse potuerit.

xxxviii.

Cujus impeccabilitatis intima ratio praeterquam ex dono perfectae tum perseverantiae, tum confirmationis

¹ Dr. M. Ceslaus Schneider: Interpretatio Summae, Vol. 9, p. 23, 1 seq.

in bono ex eo quoque repetenda est, quod Beatissima Virgo a primo conceptionis suae instanti ab omni vel levissimo concupiscentiae motu libera exitit.

XXXIX.

Falso tamen ex hac Deiparae impeccabilitate et generatim ex ejus ab omni omnino peccati labe immunitate et perfecta justitia, Arnaldi deducit, eam mori non potuisse ideoque non mortuam resurrexisse, sed “assumptione immortalis,” ut ait, fuisse donatam.¹

XL.

Veneranda diei Assumptionis festivitas ex mente Ecclesiae tum orientalis tum occidentalis, in eo semper posita fuit, ut cultus objectum esset “Sancta Dei Genitrix, quae mortem quidem subiit temporalem nec tamen nexibus mortis deprimi potuit.”²

XLI.

Talem exhibet Beatissimam Deiparam Catholica doctrina, tum Scripturarum tum traditionis testimoniis innixa, ut Mariae per incorruptionem carnis et per resurrectionem, plenissimus de serpente triumphus tum implicite tum explicite in praedicatione ecclesiastica contineatur.

XLII.

The Church holds that Sacred Scripture is divine and canonical not because it was written *ex mera humana industria*, and then approved by the Church; nor be-

¹ *Oratio Academica Super Definibilitate Assumptionis Corporeae* B. V. 1884.

² S. Greg. M. *Sacramentarium*.

cause it contains infallible and revealed truth, but because, being written under the inspiration of the Holy Ghost, it has God for its author.

XLIII.

In order that God may be properly called the author of the Sacred Books, there should be, on his part, (1) an illumination of the intellect of the human writer by which he apprehends what is to be written; (2) a motion of the will by which he is moved to write it; (3) an assistance guarding him from error; (4) and a direction which makes him write what the Holy Ghost wishes to be written.

XLIV.

The fact of divine inspiration in the Holy Scriptures cannot be proven from the private internal revelation of the Holy Spirit to each individual; nor can the texts I John IV., 1, 2; I Cor. II., 14, 15, be adduced in support of this doctrine.

XLV.

The Council of Nice issued but twenty canons.

XLVI.

Constantine the Great was baptized at Nicomedia A. D. 337 by Eusebius, Bishop of that city.

XXVII.

The fiery eruptions consequent on the attempts of Julian the Apostate to rebuild the Jewish Temple show a divine interference for the purpose of frustrating his impious designs against Christianity.

XLVIII.

Admitting the facts of Hypnotism, in the advanced state of which the subject becomes a mere animated automaton under complete control of the hypnotiser, no valid argument can be deduced therefrom against the freedom of the human will.

XLIX.

Though modern investigations exhibit a close relation between Brain and Mind, yet Materialists can find therein no warrant for their assertion that mind is simply a cerebral function. On the contrary, science itself declares that no material agent can *per se* be an adequate organ of consciousness.

L.

Whether with Clifford we regard the "Double Aspect" as a universal property of matter; or limit it, as do Bain and others, to living beings, its cardinal tenet, namely that Mind and Body are not two distinct realities, but merely two aspects of the same thing, is logically and scientifically false. Our conscious, mental states demand some co-ordinating principle of unity, which we call the Soul.

Vidit Sacra Facultas,

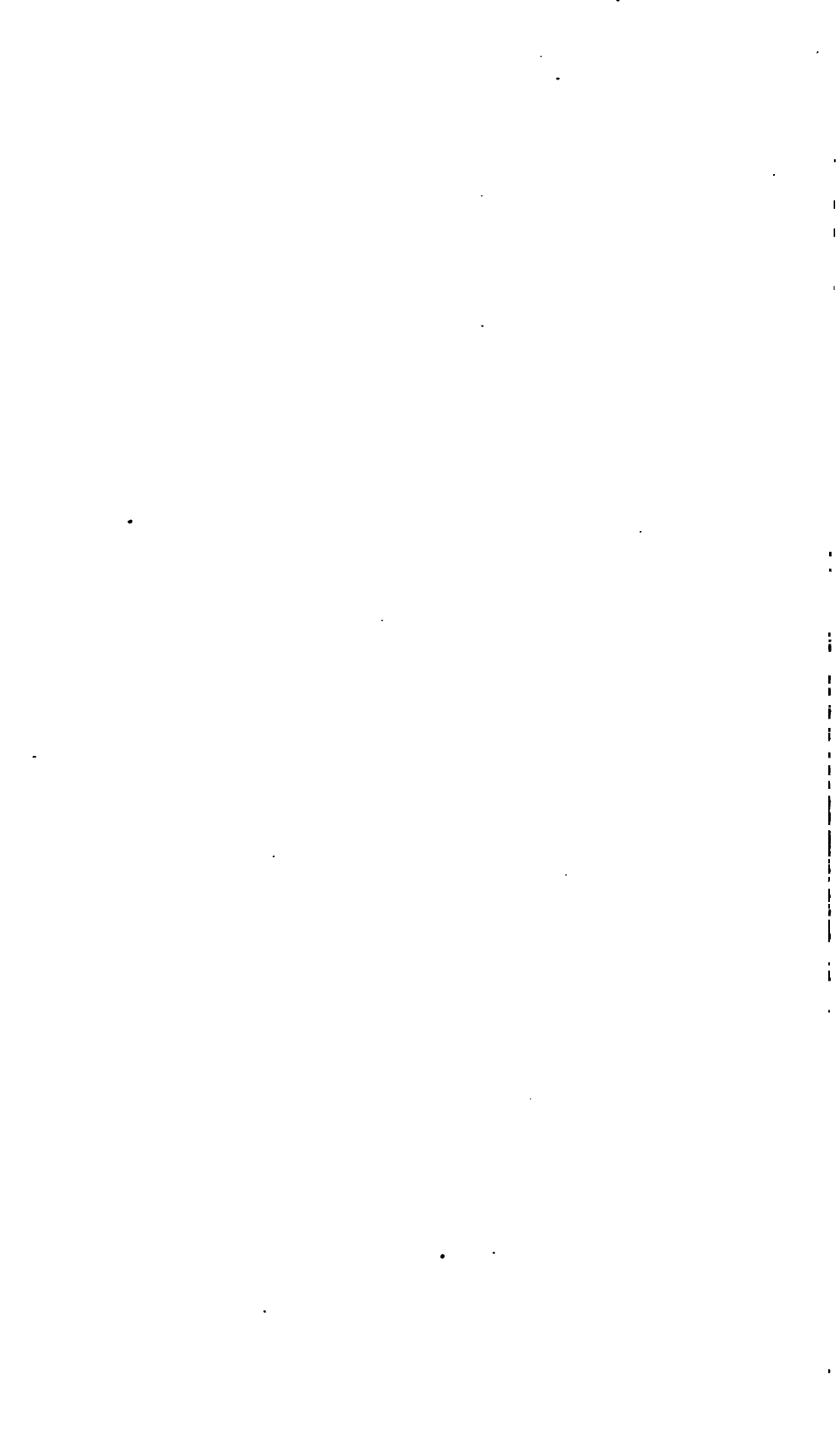
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SACERDOS ARCHIDIŒCESIS DUBUQUENSIS,

S. THEOL. BACCALAUREUS.

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THESES.

I.

Scientiae morales, quae liberam hominis activitatem considerant, praecipuae sunt: ethica, (scilicet naturalis et supernaturalis), politica, juridica et oeconomica. Licet autem eae scientiae saltem objecto formali distinguantur, tamen inter se connexae sunt, et a morali tanquam a Regina pendent. Rejicienda sunt ergo systemata quae politicam, juridicam et oeconomicam a morali separatam proponunt.

II.

In re morali fundamentalis est quaestio de hominis natura et maxime de ejus fine: etenim, "cognitis rerum finibus cum intelligatur quid sit et bonorum extremum et malorum, inventa vitae via est, conformatioque omnium officiorum."¹

III.

Homo creatus est ad suam in Dei glorificatione beatitudinem; ita ut gloria Dei sit hominis finis ultimus primarius, beatitudo finis secundarius.

¹ Tullius, *De Fin.* V, 6.

IV.

Gloria Dei et beatitudo ad quam in praesente divinae providentiae oeconomia homo realiter destinatus est, non mere naturalis est sed supernaturalis.

V.

Quia "Deus ex infinita bonitate sua, ordinavit hominem ad finem supernaturalem, ad participanda scilicet bona divina, quae humanae mentis intelligentiam omnino superant,"¹ absolute necessaria dicenda est revelatio veritatum ad hunc finem supernaturalem pertinentium.

VI.

In order that God may be properly called the "auctor" of Sacred Scripture, it is required and suffices that there be; (a) a supernatural illumination of the intellect of the human writer, by which he apprehends as to be written, the formal part of the book; (b) a motion of the will by which he is moved to write the same formal part of the book; (c) a negative assistance by which he is preserved from error in writing the same; and (d) a positive direction by which he is made to write what the Holy Ghost wishes to be written.

VII.

Exstat veri nominis lex moralis omnibus legibus humanis anterior, superior, universalior, quae idcirco naturalis vocatur quia et naturae indita est a summo ejus Auctore, et ab ipsa natura docetur. Recte autem

¹ Conc. Vat. Const. *Dei Filius* c. 2.

a S. Thoma definitur lex naturalis: "participatio legis aeternae et impressio divini luminis in creatura rationali qua inclinatur ad debitum actum et finem." ¹

VIII.

Legem moralem esse cognoscibilem per vires rationis citra positivam ejusdem legis revelationem, docet Apostolus, Rom. II, 12-16.

IX.

Fas quidem est conscientiam invincibiliter erroneam sequi: at homini non est jus proprie dictum eam sequendi; et quamvis puniri non possit qui eam secutus est, potest tamen qui ea laborat, a legitima auctoritate impediri, ne eam sequatur.

X.

Necessarium est "ut totus homo in verissima perpetuaque potestate Dei sit: proinde libertas hominis nisi obnoxia Deo ejusque voluntati subjecta, intelligi minime potest. Quem quidem in Deo principatum esse negare, aut ferre nolle, non liberi hominis est sed abutentis ad perduellionem libertate; proprieque ex animi tali affectione conflatur et efficitur *Liberalismi* capitale vitium. Cujus tamen distinguitur forma multiplex; potest enim voluntas non uno modo, neque uno gradu ex obtemperacione discedere, quae vel Deo vel eis, qui potestatem divinam participant, debetur." ²

¹ S. Th. 1-2, q. 91, a. 2.

² Leo XIII, Enc. *Libertas*.

XI.

Homo est essentialiter ens sociale, ita ut, ab una parte societas ipsi medium sit ad propriam conservationem et perfectionem; ab altera parte ipse erga societatem officia et obligationes habeat: hinc falsa sunt omnia systemata quae sive hominem ad societatem tanquam ad finem referunt, sive hominem a societate independentem faciunt.

XII.

Viri et feminae unio ad generis humani propagationem, non physica modo est et vaga, sed moralis ac permanens: haec autem unio, qua vir et mulier, duo in carne una, vitae principium constituunt, matrimonium est.

XIII.

“Jus conjugii naturale et primigenium homini adimere, caussamve nuptiarum praecipuam, Dei auctoritate initio constitutam, quoquo modo circumscribere lex hominum nulla potest.”¹

XIV.

“Illa viri et mulieris conjunctio quo sapientissimis Dei consiliis responderet aptius,” inde ab initio “duas potissimum eaque in primis nobiles, quasi alte impressas et insculptas, prae se tulit proprietates, nimirum unitatem et perpetuitatem.”²

¹ Leo XIII, Enc. *Rerum Novarum*.

² Leo XIII, Enc. *Arcanum*.

XV.

Matrimonium Christianorum subordinatur principaliter et quoad substantiam auctoritati ecclesiasticae; secundario et quoad effectus civiles, potestati temporali.

XVI.

Ecclesiae disciplina, qua consanguineitatem matrimonio obstare voluit, conformis est sensui populorum, et nititur gravissimi momenti rationibus tum moralibus tum socialibus.

XVII.

Societatis conjugalis perfectio et incrementum naturale est familia, seu societas parentum et filiorum: est autem capitis familiae, membra ejus pro uniuscujusque conditione instruere et gubernare, eorundemque fortunam administrare.

XVIII.

Societatis civilis "finis proximus est humano generi bonum comparare temporale et mundanum." ¹

XIX.

"Civilem societatem communi utilitati natam in tuenda prosperitate reipublicae necesse est sic consulere civibus, ut obtinendo adipiscendoque summo illi atque incommutabili bono, quod sponte appetunt, non modo nihil importet unquam incommodi, sed omnes, quas-cumque possit, opportunitates afferat." ²

¹ Leo XIII, Enc. *Nobilitas Gallorum* Gens.

² Leo XIII, Enc. *Immortale Dei*.

XX.

Lex civilis vers moralis est, quippe quae non meram coactionem importat, sed obligationem producit in conscientia et coram Deo.

XXI.

Christus missus a Patre in redemptionem generis humani, novam oeconomiam religiosam fundavit, novumque coetum religiosum instituit qui vocatur Ecclesia.

XXII.

Est in Ecclesia potestas propria, et a civili auctoritate independens, leges ferendi.

XXIII.

Hac legifera potestate continetur "quidquid est in rebus humanis quoquo modo sacrum sive tale illud sit natura sua, sive rursus tale intelligatur propter causam ad quam refertur." ¹

XXIV.

Contendimus legiferam Ecclesiae potestatem se extendere non solum ad actus externos, et ad actus internos cum externis essentialiter conjunctos, sed etiam ad actus mere internos.

XXV.

Romanns Pontifex, vi sui primatus, jurisdictionem habet plenam, episcopalem, ordinariam et immediatam in totam Ecclesiam, non modo distributive et per partes sed etiam collective sumptam.

¹ Leo XIII, Enc. *Immortale Dei*.

XXVI.

“Jus inest Romano Pontifici habendi aliquos in dis-
sitis praesertim locis, qui Sui absentis Personam re-
praesentent; qui jurisdictionem Suam atque auctorita-
tem stabili delegatione collatam exerçant, qui denique
Suas vices obeant.” ¹

XXVII.

“Possidere aliquid quasi proprium est licitum et
necessarium,” ² utpote conforme tum naturae hominis
tum naturae rerum.

XXVIII.

Licet privata rerum possessio naturae sit conformis,
tamen actualis aerum possessio non est a natura, sed
fundatur in factis humanis quae dicuntur possessionis
tituli: horum titulorum primarii sunt occupatio et
labor.

XXIX.

Jus privatae possessionis rerum, quod tum ex lege
naturali tum ex lege evangelica propugnamus, suppo-
nitur debitis limitibus circumscriptum: non admittimus
scilicet jus absolutum, illimitatum, independens, irre-
sponsibile.

XXX.

Differt justitia a caritate quatenus actus justitiae est
reddere unicuique quod suum est; actus vero caritatis
alteri communicare quod proprium est.

¹ Pius VI, *Reep. super Nunt.*

² 8 Th. 2-2, q. 66, a. 2.

XXXI.

“Secundum naturalem ordinem ex divina providentia institutum, res inferiores sunt ordinatae ad hoc quod ex his subveniatur hominum necessitati. Et ideo per rerum divisionem et appropriationem ex jure humano procedentem, non impeditur quin hominis necessitati subveniendum sit ex hujusmodi rebus. Et ideo res quas aliqui superabundanter habent, ex naturali jure debentur pauperum sustentationi.”¹

XXXII.

“Jubet aequitas curam de proletario publice geri ut ex eo, quod in communem affert utilitatem, percipiat ipse aliquid, ut tectus, ut vestitus, ut salvus vitam tolerare minus aegre possit. Unde consequitur, favendum rebus omnibus esse quae conditioni opificum quoquo modo videantur profuturae.”²

XXXIII.

Licet maxime commendanda sit caritas privata et personalis, negari non potest statui etiam incumbere, ordine suo, obligationem subveniendi miseris; “ad bonum enim regimen pertinet ut de communi aerario provideatur, per principem qui praesit, indigentibus pauperum.”³

XXXIV.

Unusquisque homo jure gaudet vitam labore quaerendi; jus autem illud, licet a natura sit et primordiale,

¹ S. Th. 2-2, q-66, a. 7.

² Leo XIII, Enc. *Rerum Novarum*.

³ *De Regim. Princ.* Lib. 11 cap. 15.

multiplici ratione subiacet auctoritati sociali, quae potest illud in bonum commune moderari ac restringere.

XXXV.

“Quam ob rem si quando fiat, ut quippiam turbarum impendeat ob secessionem opificum, aut intermissas ex composito operas: ut naturalia familiae nexa apud proletarios relaxentur: ut religio in opificibus violetur non satis impertiendo commodi ad officia pietatis: si periculum in officinis integritati morum ingruat a sexu promiscuo, aliisve perniciosis invitamentis peccandi: aut opificum ordinem herilis ordo iniquis premat oneribus, vel alienis a persona ac dignitate humana conditionibus affligat: si valetudini noceatur opere immodico, nec ad sexum aetatemve accommodato, his in caussis plane adhibenda, certos intra fines, vis et auctoritas legum.”¹

XXXVI.

Salarium, ut justum remaneat, non potest generatim inferius esse eo quod requiritur ad decentem opificis sustentationem: quapropter salarii insufficientia arguit vel injuriam individualement, vel socialem injustitiam, vel publicum infortunium.

XXXVII.

Cum “privatas societates inire concessum sit homini jure naturae,” legitime opifices, boni proprii intuitu, in varia coalescunt collegia; ita autem constitui atque gubernari ista collegia oportet, ut instrumenta suppeditent aptissima atque maxime expedita ad id,

¹ Leo XIII, *Enc. Rerum Novarum*.

quod est propositum, quodque in eo consistit ut singuli e societate incrementum bonorum corporis, animi, rei familiaris, quoad potest assequantur. Perspicuum vero est, ad perfectionem pietatis et morum tanquam ad causam praecipuam spectare oportere: eaque potissimum caussa disciplinam socialem penitus dirigendam." ¹

XXXVIII.

Merito Ecclesia corporum humanorum cremationi adversatur, ab eaque fideles totis viribus deterret: ab una enim parte, nulla sufficiens ratio sive publicae sanitatis, sive politicae oeconomiae, cremationi favet: ab altera vero parte ei opponitur constans traditio Christiana, solemnibus ritibus consecrata.

XXXIX.

1 Kings XXXI, 12; II, Paral. XVI, 14; Jer. XXXIV, 5; Amos VI, 10, do not show that the Hebraic idea concerning the disposition of the dead had anything in common with the idea of the philosophico-economic school which would wish to substitute cremation for inhumation.

XL.

The Sabbath as described in Gen. II, 3; Ex. XX, 9-12; XXXI, 13-18; Deut. V, 12 ss., had not only a dogmatic and a moral, but also a social end. The sabbatical year, the year of jubilee, and the celebration of the seventh month, were a complement of this institution. ²

¹ Leo XIII, Enc., *Rerum Novarum*.

Leo. XXIII, 24, Num. XXIX, 1, Deut. XV, 1, Lev. XXV, 13.

XLI.

From Acts XX, 7; 1 Cor. XVI, 2; Apoc. 1, 10, it is sufficiently clear that the Apostles consecrated the Lord's day to public worship.

XLII.

The early Fathers of the Church distinctly teach us the character of the Sunday ; that it was instituted in commemoration of the Resurrection of Christ : consequently, that it was a day of joy on which the faithful congregated to pray, assist at instructions, the offering of the Sacrifice and to partake of Holy Communion.

XLIII.

Though probably Irish explorers, and certainly Scandinavian explorers preceded Columbus on American soil, yet he may be truly called the discoverer of the New World.

XLIV.

The scientific and commercial progress of the fifteenth century naturally led up to the new ventures in the Western Ocean, and, though earthly interests were not wanting to induce Columbus and the crown of Spain, yet the spread of the faith was the chief motive which prompted them to the voyage that issued in the discovery of the New World.

XLV.

The administration of Columbus in the New World

1

DEUS LUX MEA.

THESES

QUAS

AD LICENTIATI GRADUM

IN

SACRA THEOLOGIA

Apud Universitatem Catholicam Americæ

CONSEQUENDUM

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SACERDOS ARCHIDIŒCESIS CHICAGIENSIS,

S. THEOL. BACCALAUREUS.

HORA X. A.M. DIE X. JUNII A.D. MDCCCXCIII.

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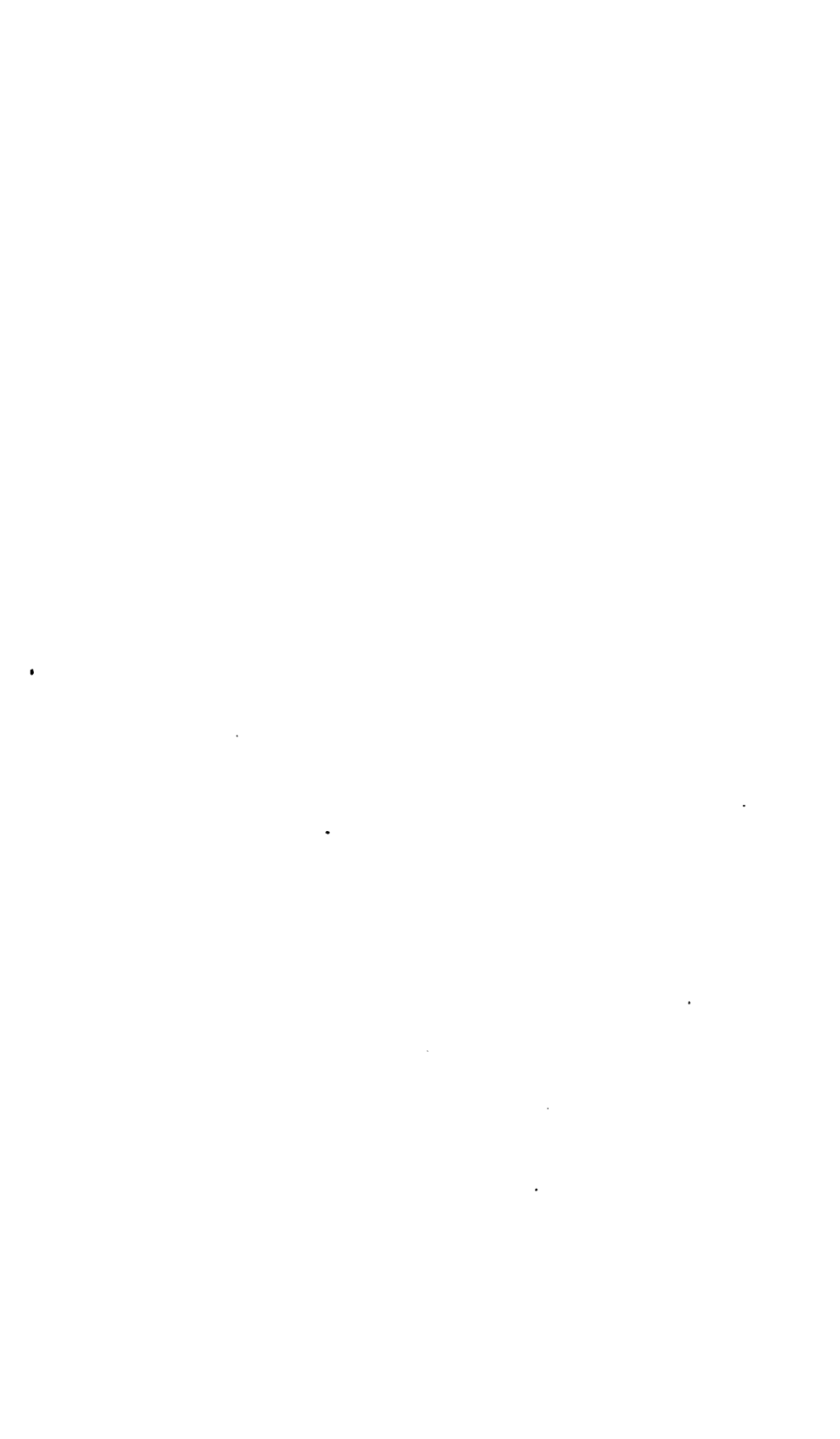
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NO. II.

THESES



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THESES

I.

Dum Rationalistarum erroneas notiones de progressus natura, initio, causa, objecto, fine, plene rejicimus, simul ideam progressus in humano genere admittendam existimamus ut veram imo ut christianam et catholicam.

II.

Ratio quidem humana non solum in ordine naturali sed etiam in ordine morali et religioso, ad veritatem pertingere valet, in eaque proficere: nihilominus haec vis rationis talis non est ut pro genere humano excludat necessitatem revelationis ad plenam facilem, certam, veritatum ordinis religiosi et moralis cognitionem; nec profectus humani generis tantus unquam erit ut cessent mysteria proprie dicta.

III.

Rom. II, 14, 16 ab Apostolo docetur, legis moralis cognitionem solo rationis lumine obtineri posse.

IV.

Etiam in praesenti ordine (naturae lapsae) potest homo honesta opera facere et virtutes morales acquirere:

nihilominus sine speciali Dei auxilio laborat impotentia morali ad totam legem naturalem observandam, et quantumvis proficiat, defectibus et culpis semper obnoxius manet.

V.

Profectus illius, qui lege naturali, maxime vero supernaturali praecepto unicuique homini individuo praescribitur, terminus non est in hac vita mortali, sed in altera vita aeterna habetur: scilicet, “quod natura ipsa admonente didicimus, idem dogma est christianum, quo ratio et constitutio tota religionis tanquam fundamento principe nititur, cum ex hac vita excesserimus tunc vere nos esse victuros.”¹

VI.

Licet hominum conditio materialis decursu temporum generatim in melius versa fuerit, et ulterius perficienda speretur, nihilominus “finis acerbis et dolorum in terris nullus est futurus, quia mala peccati consectoria aspera ad tolerandum sunt, dura, difficilia: eaque homini usque ad ultimum vitae comitari est necesse. Itaque pati et perpeti humanum est, et ut homines experiantur ac tentent omnia, istiusmodi incommoda evellere ab humano convictu penitus nullam vi, nulla arte poterunt.”²

VII.

Viri et mulieris conjunctio ab ipsa natura praescripta, a Deo instituta, a Christo instaurata nullam

¹ Enc. *Rerum Novarum*.

² Enc. *Rerum Novarum*.

ulteriorem admittit perfectionem ; nominatim, quae multi socialistae hodie somniant, scilicet vinculi arbitraria dissolubilitas et mulieris sic dicta emancipatio progressum non constituerent, sed potius regressum ad barbariem.

VIII.

Societatis civilis constitutio jugiter perfectibilis est ; ejus tamen relativa perfectio, quantacunque supponatur, non consistet in negatione auctoritatis, et in abolitione cujusvis legis, sed potius in modo et ratione auctoritatem exercendi : scilicet quo magis membra societatis ad idealem humanae naturae perfectionem accedent, eo magis ipse modus, quo per auctoritatem socialem motus moralis iis communicatur, huic rationali dignitati conformari poterit ac debet.

IX.

Vera religio unica et in essentialibus immutabilis est ; in ea autem ab hominis creatione usque ad Christum progressus fuit objectivus et ontologicus, inde autem a Christo nonnisi subjectivus et logicus admitti potest. Est ergo Christianismus forma religionis prima et ultima, omnia elementa verae religionis in se continentia.

X.

Since it cannot be the the object of physical sciences to seach into the first origin of things, the attempts of some scientists to show a disharmony between Science and religion, by opposing the doctrine of the eternity of matter to the dogma of creation, must prove futile.

XI.

The mechanical development of stars, double stars,

star-clusters, and especially of our own solar system, so far from superseding a designing architect, demands one with the same inexorable necessity as if the different worlds had, from the first instant, been created in the present state of development.

XII.

The mechanical theory of the heavens can be easily reconciled, both with the Christian belief in divine Providence in general, and with the belief in the efficacy of prayer and the occasional performance of miracles in particular.

XIII.

Even allowing Science to argue from its own methods concerning the first origin of things, the two elementary principles of the inertness of matter and of the dissipation of energy tell more against than for the assumption of the eternity of matter.

XIV.

Though Weber's law is not yet completely verified,¹ it is nevertheless clearly established that between external stimuli and subjective appreciation there is no exact correspondence.

XV.

The attempt of certain psychologists to explain the higher mental processes by mere association of ideas, is unsuccessful.

XVI.

The human will is free, and the arguments of its

¹ Wundt, *Physiol Psychologie*, 3 Aufl., Vol. I.

opponents, from Spinoza down to Spencer, involve either misconception or defective logic.

XVII.

The testimony of consciousness in favor of free will is conclusive.

XVIII.

Though recent investigation has established an intimate relation between cerebral activity and mental operation, the conclusion that mind is but a function of the brain is as untenable from a psychological as from a philosophical standpoint.¹

XIX.

The several activities of intellect and will are evidence incontrovertible of the existence within man of an immaterial substance.

XX.

“Licet Ecclesia finem habeat spiritualement, non tamen ea negligit, quae ad vitam pertinent mortalem et terrenam. De proletariis nominatim vult et contendit ut emergant e misserrimo statu fortunamque meliorem adipiscantur. Atque in id confert hoc ipso operam non mediocrem quod vocat et instituit homines ad virtutem,”²—charitatem, justitiam, et temperantiam.

XXI.

Licet juridica, politica, oeconomica scientia ab ethica distinguantur, non possunt tamen ab ea seperari.

¹Ladd, *Elements of Physiological Psychology*.

²Enc. *Rerum Novarum*.

XXII.

Duae sunt praecipuae virtutes quae hominum relationes ad invicem perficiunt, justitia et charitas; eae autem virtutes tum in aliis tum in hoc praecipue distinguuntur quod justitia jus alienum servat, charitas vero bonum proprium communicat.

XXIII.

“Communitas rerum attribuitur juri naturali, non quia jus naturale dictet omnia esse possidenda communiter, et nihil esse quasi proprium possidendum; sed quia secundum jus naturale non est distinctio possessionum, sed magis secundum humanum conductum, quod pertinet ad jus positivum. Unde proprietates possessionum non est contra jus naturale, sed juri naturali superadditur per adinventionem rationis humanae.”¹

XXIV.

Jure proprietatis rite intellecto, secundum Ecclesiae scilicet doctrinam et sanae philosophiae principia, facile solvuntur quae contra legitimitatem privatae proprietatis terrae opposita fuerunt, a Spencer,² Wallace,³ aliis.

XXV.

Licet homo a natura habeat ut proprietarius fieri possit rerum externarum, et hoc sensu jus proprietatis sit naturale, tamen a natura non habet quod sit talis determinatae rei proprietarius, sed hoc provenit ex facto

S. Thomas, 2-2, q. 66, a. 2.

² *Social Statics*, (1st ed.) Part 2, chap. 9.

³ *Land Nationalization*, chap. 7 and 8.

aliquo contingente : jam vero factum primitivum proprietatem fundans non est solus labor, sed est etiam occupatio.

XXVI.

Vani sunt qui ex Act. Apost. IV, argumentum desumunt pro communismo: in hoc enim loco non exhibetur institutio socialis omnibus Christianis proposita, sed describitur exercitium liberum consilii evangelici.

XXVII.

Est in homine jus primordiale vitam labore quaerendi : non est tamen stricte dictum jus laborem exigendi sive ab aliis concivibus sive a communitate.

XXVIII.

Agnosceda est civibus libertas eligendi laboris materiam, methodum, locum, tempus: haec libertas subest quidem moderationi auctoritatis socialis, quae eam boni communis causa limitare aliquando valet, minime tamen limitari potest a privatis: hinc injuriae rei sunt qui vi et metu opifices a labore removent.

XXIX.

“Esto ut opifex atque herus libere in idem placitum ac nominatim in salarii modum consentiant; subest tamen semper aliquid ex justitia naturali, idque libera paciscentium voluntate majus et antiquius, scilicet, alendo opifici, frugi quidem et bene morato, haud imparem esse mercedem oportere. Quod si necessitate opifex coactus aut mali peioris metu permotus, durior conditionem accipiat, quae etiamsi nolit, accipienda sit, quod a domino vel a redemptore operum im-

ponitur, istud quidem est subire vim cui iustitia reclamatur.¹

xxx.

Nomine opificis *frugis et bene morati* intelligitur opifex qualis est in concreto, id est, cum omnibus obligationibus quae in communi ejus conditione existunt, adeoque cum obligatione familiam educandi: consequenter salarium generatim loquendo debet esse non tantum individuale sed familiare.

xxxi.

Ad solvendas controversias quae de salario facile oriuntur inter operum conductores et opifices, utilissima sunt arbitria et instituta conciliationis, quorum sententiae non modo vim moralem habere possunt, verum etiam quamdam auctoritatem legalem.

xxxii.

Ubi ad conciliationem deveniri non potuit, generalis cessatio laboris sive ex parte opificum (strikes) sive ex parte conductorum (lockouts) non est ex se injusta: constituit tamen medium extremum in quo varii generis sunt incommoda; non solum enim "heros atque opifices ipsos afficit damno, sed mercaturis obest reique publicae utilitatibus; cumque haud procul esse a vi turbisque soleat, saepenumero tranquillitatem publicam in discrimen adducit."²

xxxiii.

"Privatas societates inire concessum est homini jure

¹ Enc. *Rerum Novarum*

² Enc. *Rerum Novarum*.

naturae." Hujusmodi autem societates licite efformantur si in fine intento, mediis, modo cooptandi socios, pactis, doctrinis, nihil reprehensibile habeant, et si civili ac religiosae societati, in qua subsistunt, subordinatae maneant.

XXXIV.

Si opificibus, proprii boni intuitu, coeundi facultas est (ut perfecto est), "jus quoque esse oportet eam libere optare disciplinam easque leges quae maxime conducere ad id, quod propositum est, judicentur" scilicet, "ut singuli e societate incrementum bonorum corporis, animae, rei familiaris, quoad potest, assequantur. Perspicuum vero est ad perfectionem pietatis et morum tanquam ad causam praecipuam spectari oportere, eaque potissima causa disciplinam socialem penitus dirigendam."¹

XXXV.

Legitimae venditionis conditio est observatio justipretii. Justum autem pretium est ea pecuniae summa quae adequat rei venalis valorem. Unde immerito moderni oeconomistae justum pretium derivant a solo contractu venditionis (ita ut pretium acceptatum semper justum habeant) dum econtra contractus ipse lege justipretii regi debet.

XXXVI.

Negotiatio, qua res eo animo ut lucrum comparetur emuntur atque venduntur, licita est; licita consequenter atque honorabilis commercialis *speculatio*.

¹ *Enc. Rerum Novarum.*

XXXVII.

Inter modernos negotiatorum operationes praecipuum locum habet venditio *sub die*, qua pretium quidem ab emptore solvendum determinatur, sed in gratiam venditoris statuitur dies quo post elapsum certum terminum res vendita tradenda tantum est: licita est hujusmodi emptio-venditio sive sit *firma*, sive etiam sit *rescindibilis*.

XXXVIII.

In lege Sabbati et Dominicae observantiae mirabiliter apparet harmonia utriusque ordinis spiritualis et temporalis: ea enim lege, qua primario prospicitur necessitatibus vitae religiosae, simul consulitur individuorum sanitati, familiarum felicitati, bono sociali.

XXXIX.

Lex vel consuetudo civilis, qua cessatio a laboribus Dominica die sancitur, omnino legitima est, nec ullo modo opponitur rationabili cultuum libertati.

XL.

“Ubi necessitati satis et decoro datum, officium est de eo quod superat gratificari indigentibus. Non justitiae, excepto in rebus extremis, officia ista sunt, sed caritatis christianae, quam profecto lege agendo petere jus non est.”¹

XLI.

Quamvis, in sententia Christi Domini (Luc. XI, 41) nonnulla verbavariam patiantur interpretationem duo

¹ Enc. *Rerum Novarum*.

tamen in ea evidenter expressa habentur: elemosynae commendatio et ejus efficacia.

XLII.

Licet civilis auctoritatis cura potissima esse debeat ut bonis legibus obtineat ne communitalis membra in miseriam et pauperismum cadant, nihilominus ipsi etiam incumbit onus subveniendi iis qui actualiter destituti sunt. Hoc autem praestabit tum sauciendo obligationem naturalem beneficentiae, qua privati tenentur; tum spontaneam beneficentiam promovendo, tum subsidia etiam distribuendo.

XLIII.

Negari non potest inesse auctoritati sociali jus prohibendi, intra certos limites, mendicitatem publicam, quod jus caeteroquin exercuerunt tum Christiani principes, tum ipsi etiam Romani Pontifices.

XLIV.

Ecclesia jus proprium habet eleemosynas colligendi ac distribuendi totamque christianam charitatem ordinandi.

XLV.

“Temperantia est circa concupiscentias maximarum delectationum. Et quia delectatio consequitur operationem naturalem, tanto aliquae delectationes sunt vehementiores, quanto consequuntur operationes magis naturales. Maxime autem naturales animalibus sunt operationes quibus conservatur natura individui per cibum et potum, et natura speciei per conjunctionem

maris et feminae; et ideo circa delectationes ciborum et potuum, et circa delectationes venereorum est proprie temperantia.”¹

XLVI.

Temperantiae in delectabilibus, quae pertinent ad conservationem individui, duplex est gradus: primus, omnibus hominibus absolute praescriptus, in eo est ut praedictis delectabilibus secundum rationem utantur; alter, non absolute sed relative tantum lege naturali praescriptus, in eo consistit ut secundum rationem ab iisdem abstineant.

XLVII.

Similiter temperantiae in delectabilibus, quae referuntur ad conservationem speciei, duplex est gradus: primus, omnibus praescriptus, in eo est ut delectabilibus non utantur nisi secundum rationem, scilicet delectationem quaerendo in solo actu vitae transmissivo, hunc vero actum in matrimonio tantum ordinate exercendo; alter vero gradus, priori omnino nobilior, nec ullo modo sanitati corporis et mentis nocivus,² in eo consistit ut a quacunque venerea delectatione abstineatur.

XLVIII.

I Cor. VII, 25, et seq docet Sanctus Paulus coelibatum ex natura sua matrimonio praestantiores esse.

XLIX.

Malthusii lex³ de populationis incremento tendentiali secundum proportionem geometricam, possibili vero

¹ 2-2, q. 141, a. 4.

² Spencer, *Ethics of Individual Life*, chap. VIII.

³ T. R. Malthus, *The Principle of Population*.

substantiarum incremento secundum proportionem tantum arithmetica, multis objectionibus merito obnoxia est, praesertim quoad secundum ejus partem. Media autem praeventiva a Malthusio proposita ad populationis incrementum nimiam impediendum sanis principiis moralibus adversantur.

L.

Jus Romani Pontificis per legatos ubique terrarum jurisdictionem exercendi necessario sequitur ex intima vi ac natura Primatus, et constanter sub una vel alia forma inde a primis saeculis in usu deductum est.

Vidit Sacra Facultas,

T. BOUQUILLON, p. t. Decanus.

E. PACE, p. t. a Secretis.

Vidit Rector Universitatis,

J. J. KEANE,

Episcopus Jassen.





12
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THESES

I.

Ethicae naturalis principia, in natura fundata, rationis lumine percepta, ad perfectionem et finem naturalem dirigunt; principia vero ethicae supernaturalis, naturae superaddita, revelatione accepta, ad perfectionem et finem supernaturalem instituunt.

II.

Quoniam ordo supernaturalis non est ordinis naturalis exclusio aut destructio, sed ejus perfectio, idcirco ethica naturalis minime excluditur ab ethica supernaturali, sed potius ei substernitur: quapropter merito eam Angelicus integram in sua Summa Theologica comprehendit.

III.

Si “nomine scientiae intelligitur certa et distincta cognitio rationum et fundamentorum veritatis mutueque veritatum inter se nexus, modo congruo cognoscibilitati ipsarum veritatum pro mente humana,”¹ Theologia supernaturalis seu doctrina de Deo et de creaturis in ordine ad Deum, ex fontibus revelatis, scientiae nomen meretur; consequenter ea theologiae supernaturalis pars quae respicit creaturae rationalis in Deum reductionem² proprie dicta scientia est, scilicet ethica supernaturalis seu theologia moralis.

¹ Franzelin, *De Deo*, thesis III.

² S. Thomas, 1-2, q. 111, a. 1 et 3, q. 6, a. 1.

IV.

Praeter ethicam, aliae sunt scientiae quae ideo morales dici debent quia liberae activitatis humanae regulas pro objecto habent; harum praecipuae sunt sociologia, politica, jurisprudentia, oeconomia; quarum aliae ab aliis pendent, omnes autem ethicae ut scientiae universalissimae ac supremae subordinatae sunt.

V.

“Deus, rerum omnium principium et finis, naturali humanae rationis lumine e rebus creatis certo cognosci potest.”¹

VI.

“Hic solus verus Deus, bonitate sua et omnipotenti virtute, utramque de nihilo condidit creaturam spiritualem et corporalem, angelicam scilicet et mundanam, ac deinde humanam quasi communem ex spiritu et corpore constitutam.”²

VII.

Libertas a necessitate, quae vocatur etiam libertas indifferentiae vel arbitrii, est facultas eligendi ita ut agens non sit intrinsece determinatum ad unum: “ex hoc enim liberi arbitrii dicimur, quod possumus unum recipere, alio recusato, quod est eligere.”³ Hac autem libertate, quae operationis moralis et salutaris conditio est essentialis, hominem, etiam in praesenti statu, revera praeditum esse propugnamus.

¹ Conc. Vat. Const. *Dei Filius*, c. 1.

² Conc. Vat. Const. *Dei Filius*, c. 1.

³ S. Thomas, 1, q. 83, a. 3.

VIII.

Contendimus hypnotismi phenomenis, de quibus constat, non infirmari valorem argumenti pro existentia liberi arbitrii, desumpti ex testimonio conscientiae.

IX.

In statu naturae lapsae, gratiae efficacia nullam infert homini necessitatem, ita ut liberum arbitrium resistere et dissentire non possit si velit.

X.

“Duae sunt in terris societates maximae: altera civilis, cujus proximus finis est humano generi bonum comparare temporale et mundanum: altera religiosa, cujus est homines ad veram illam felicitatem perducere ad quam facti sumus coelestem ac sempiternam.”¹

XI.

“Ecclesia non est libera societas quasi indifferens sit ad salutem eam sive nosse sive ignorare, sive ingredi sive relinquere: sed est omnino necessaria et quidem necessitate non tantum praecepti dominici verum etiam medii.”²

XII.

Ecclesiae jure divino inest potestas legislativa a civili potestate independens.

XIII.

Haec potestas versatur non solum circa ea quae ad fidem et mores, cultum et sanctificationem pertinent,

¹ Leo XIII, Enc. *Nobilissima Gallorum Gens*.

² Theologi Conc. Vat. Schema *De Ecol.* c. 6.

sed etiam circa ea quæ externam disciplinam et administrationem respiciunt.

XIV.

Ecclesiae potestas legislativa sese extendit tum ad actus internos cum externis conjunctos, tum etiam probabilius ad actus mere internos.

XV.

Rectae rationi conforme est ut moribus jus introducatur.

XVI.

The Codex Canonum of Dionysius Exiguus, prepared under the direction of the Roman Church, was the basis of all later western collections of canons.

XVII.

Non Romae, nec auctoribus Romanis Pontificibus, ad amplificandam ipsorum potestatem, compilata est collectio pseudo-Isidoriana, sed in Gallia, ad res ecclesiasticas hujus regionis componendas. Falsum autem est Nicolaum I. ejusque successorem Adrianum II. omni quo potuerint modo coaevis obtrusisse pseudo decretales Isidori ut, abolita antiqua Ecclesiae disciplina, aliud jus ecclesiasticum inducerent.

XVIII.

Quamvis a primis saeculis multae in Ecclesia extiterint canonum collectiones, tamen primus Ecclesiae universalis codex authenticus ille est qui a Sancto Ray-

mundo de Pennafort compilatus, a Gregorio IX approbatus est, anno 1224.

XIX.

Fidem quae humanae salutis initium est, Ecclesia Catholica merito profitetur esse “virtutem supernaturalem qua, Dei aspirante et adjuvante gratia, ab eo revelata vera esse credimus, non propter intrinsecam rerum veritatem naturali lumine rationis perspectam, sed propter auctoritatem ipsius Dei revelantis, qui nec falli nec fallere potest.”¹

XX.

Verum a Deo supernaturaliter et proprie revelatum est objectum quod fide divina creditur.

XXI.

“Quantum ad substantiam articulorum fidei non est factum eorum augmentum per temporum successionem; sed quantum ad explicationem crevit numerus articulorum.”²

XXII.

Haereticum est asserere “assensum fidei christianae non esse liberum, sed argumentis humanae rationis necessario produci.”³

XXIII.

Contra eos qui “privato iudicio freti, divinis traditionibus et magisterio Ecclesiae repudiatis, Scripturam

¹ Conc. Vat. Const. *Dei Filius*, c. III.

² S. Thomas, 2-2, q. 1, a. 7.

³ Conc. Vat. *Dei Filius*, cap. III, can. V.

statuerunt unicum revelationis fontem supremumque judicem fidei,"¹ asserimus Ecclesiam esse regulam proximam fidei: traditionem et Scripturam esse duplicem regulam remotam.

XXIV.

Ex Deut. IV, 2: Joan. V, 39: Act. XVII, 11: 2 Tim. III, 14ss. minime deduci potest Scripturam esse unicum revelationis fontem ad exclusionem traditionum.

XXV.

Nec criterium dogmaticum, quod ponitur in immunitate ab errore, in sanctitate, sublimitate, et praestantia doctrinae, quae in Sacris Scripturis continetur: nec criterium aestheticum, quod ex S. S. dictionis majestate, et styli simplicitate et sobrietate, simul cum brevitate conjuncta desumitur; nec criterium historicum, quod collocatur in miraculis, prophetiis, aliisque factis supernaturalibus in sacra Scriptura consignatis; nec criterium empiricum, quod ponitur in miris effectibus quos animus in sacris libris legendis experitur, certam inspirationis demonstrationem constituere potest: sive unumquodque ex his criteriis seorsim consideretur, sive omnia simul sumantur.

XXVI.

Scripturarum inspiratio solo divino testimonio nobis sufficienter constare potest: hoc autem testimonium, quoad cumplures quidem libros in scriptis Apostolicis

¹ Leo XIII, Enc. *Providentissimus Deus*.

habetur ; quoad integrum tamen librorum catalogum, sola traditione conservatur.

XXVII.

“Nulla quidem theologum inter et physicum, vera dissensio intercesserit, dum suis uterque finibus se contineant.”¹

XXVIII.

Necessitati cultus externi, quae caeteroquin innumeris factis in Scriptura comprobatur, minime obstant sed potius favent verba Christi, Joan. IV, 20-24.

XXIX.

“Cum Beata Virgo sit pura creatura rationalis, non debetur ei adoratio latriae, sed solum veneratio duliae ; eminentius tamen quam caeteris creaturis, in quantum ipsa est Mater Dei : et ideo dicitur quod debetur ei non qualiscumque dulia, sed hyperdulia.”²

XXX.

Nullius valoris sunt quae sive ex Scripturis sive ex Traditione adversus Beatae Virginis cultum proferri solent ; nominatim ea, propter quae Hodge³ Ecclesiae Romanae mariolatricam attribuit, prorsus inania sunt.

XXXI.

Tota vita moralis naturalis quatuor quasi cardinibus volvitur, ut pulcherrime ait Tullius : “Omne, quod

¹ Leo XIII Enc. *Providentissimus Deus*.

² S. Thomas, 3, q. 25, a. 5.

³ *Systematic Theology*, vol. III, par. III, c. 19, § 5.

est honestum, id quatuor partium oritur ex aliqua. Aut enim in perspicientia veri solertiaque versatur aut in hominum societate tuenda tribuendoque suum cuique et rerum contractarum fide aut in animi excelsi atque invicti magnitudine ac robore aut in omnium, quae fiunt quaeque dicuntur, ordine et modo, in quo inest modestia et temperantia.”¹ Haec virtutum distinctio, quae multo perfectior est eis quas proposuerunt sive reformatores sive recentes philosophi, merito ab Ecclesia prioribus jam saeculis accepta ac constanter retenta est.

XXXII.

“Omnia delectabilia quae in usum hominis veniunt, ordinantur ad aliquam hujus vitae necessitatem. Et ideo temperantia accipit necessitatem hujus vitae, sicut regulam delectabilium quibus utitur, ut scilicet tantum eis utatur quantum necessitas hujus vitae requirit.”²

XXXIII.

Legis temperantiae duplex est gradus: primus, omnibus hominibus absolute praescriptus, in eo consistit ut his delectabilibus secundum rationem utantur; secundus, non absolute sed relative praescriptus, in eo consistit ut secundum rationem ab eis abstineant.

XXXIV.

“Jejunium in communi cadit sub praecepto legis naturae: sed determinatio temporis et modi jejunandi secundum convenientiam et utilitatem populi christiani,

¹ *De Off.* 1. 5.

² S. Thomas, 2-2, q. 141, a. 6.

cadit sub praecepto juris positivi quod est a praelatis Ecclesiae institutum.”¹ Quae autem contra catholicam jejunii disciplinam sive olim a reformatoribus sive hodie a rationalistis proferuntur, omni carent fundamento.

XXXV.

“In deligendo genere vitae non est dubium, quin in potestate sit arbitrioque singulorum alterutrum malle aut Jesu Christi sectari de virginitate consilium, aut maritali se vinclo obligare. Jus conjugii naturale ac primigenium homini adimere caussamve nuptiarum praecipuam, Dei auctoritate initio constitutam, quoquo modo circumscribere lex hominum nulla potest.”²

XXXVI.

Quae a Malthusio proponuntur ad obviandum tendentiali incremento populationis cum principiis ethicae christianae satis conformia non sunt.

XXXVII.

Lex quae finem suum matrimonio praescribit etiam usum ejus regulat: hujus autem legis violatio crimen constituit, conjugibus, familiis, ipsique societati maxime perniciosum.

XXXVIII.

Ecclesia sola potest statuere impedimenta matrimonium christianum dirimentia.

XXXIX.

Matrimonii impedimenta quae ab Ecclesia impedimentis juris naturalis et divini addita sunt, gravissimi

¹ S. Thomas, 2-2, q. 147, a. 3.

² Leo XIII, Enc. *Rerum Novarum*.

momenti rationibus innituntur ; per ea enim consulitur contrahentium libertati et prudentiae, familiarum decori et prosperitati, religionis sanctitati, publicae moralitati.

XL.

Finis hujus disciplinae non impeditur praxi dispensandi in impedimentis, qualis in Ecclesia viget.

XLI.

Dispensationum auctor in cunctis impedimentis, exceptis jure divino dirimentibus, est summus Pontifex. Episcopi vero, quamvis jure proprio dispensare non possint, tamen ex tacita vel expressa Pontificis delegatione variis in casibus dispensant.

XLII.

Possidere aliquid quasi proprium est licitum et necessarium triplici ratione sollicitudinis, ordinis et pacis. ¹

XLIII.

Licita et humano progressui utilis est non solum privata possessio rerum mobilium, verum etiam possessio ipsius terrae: haec tamen possessio intelligitur limitata, dependens, obligationibus onerata.

XLIV.

Quae contra principium privatae possessionis ex Sanctis Patribus vel Theologis catholicis afferuntur, inania sunt.

XLV.

Hominis naturae individuali ac sociali duplex re-

¹ S. Thomas, 2-2, q. 66, a. 2.

spondet primordialis affectus qui, in ordine naturali, amor sui et proximi dicitur; in ordine supernaturali, nobilius caritatis nomen accipit. In ea autem recentiorum theoria qua, utrique caritati Egoismus et Altruismus substituuntur, invenimus quidem novas formulas et non paucas falsas assertiones, minime tamen deprehendimus profundiores affectuum analysim.

XLVI.

“Ad dilectionem proximi pertinet ut proximo non solum velimus bonum sed etiam operemur. Ad hoc autem quod velimus et operemur bonum alicujus, requiritur quod ejus necessitati subveniamus; quod fit per eleemosynarum largitionem et ideo eleemosynarum largitio est in praecepto.”¹

XLVII.

Haud pauci nostra aetate praxi eleemosynae adversantur nomine principiorum evolutionismi, communisimi et cujusdam oeconomiae politicae: contra eos propugnamus eleemosynam factam ut oportet, neque humano progressui, neque humanae dignitati, neque humanae activitati ullomodo obstare, sed econtra bono individuali ac sociali magnopere favere.

XLVIII.

Licet lege eleemosynae faciendae primario et maxime teneantur homines privati, nihilominus ipsa etiam communitas suis membris quandoque subvenire obligatur;

¹ S. Thomas, 2-2, q. 32, a. 5.

adeoque privata et publica caritas, nedum se excludunt, potius jungi debent.

XLIX.

Privatam caritatem auctoritas socialis legibus pro necessitate moderari potest; nominatim non excedit suos limites si publicam mendicitatem prohibeat.

L.

Anglorum legislatio de pauperibus, quae a temporibus maxime Henrici VIII et Elizabethae ad praesens usque saeculum varia forma viguit, multis capitibus sub respectu morali, politico et sociali merito reprehenditur.

Vidit Sacra Facultas,

THOMAS O'GORMAN, p. t. Decanus.

G. PERIES, p. t. a Secretis.

Vidit Rector Universitatis,

J. J. KEANE,

Episcopus Jassen.



DEUS LUX MEA.

THESES

QUAS

AD LICENTIATI GRADUM

IN

SACRA THEOLOGIA

Apud Universitatem Catholicam Americæ

CONSEQUENDUM

PUBLICÆ PROPUGNABIT

JOANNES A. CULL,

SACERDOS ARCHIDIŒCESIS SANCTI FRANCISCI,

S. THEOL. BACCALAUREUS

HORA X. A. M. DIË XII. JUNII A. D. MDCCCXCIV.

WASHINGTONII
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THESES

I.

Competentem fidei salutaris definitionem exhibent verba Pauli, Heb. XI, 1.: “Est autem fides sperandarum substantia rerum, argumentum non apparentium.”

II.

“Quoniam sine fide impossibile est placere Deo, et ad filiorum ejus consortium pervenire; ideo nemini unquam sine illa contigit justificatio, nec ullus, nisi in ea perseveraverit usque in finem, vitam aeternam assequetur.”¹

III.

Quamvis fides sit causa aliqua justificationis, non est tamen ejus causa immediata, adequata et plene ex se sufficiens.

IV.

Christiano numquam licita est exterior fidei abnegatio; at licita esse potest, imo quandoque obligatoria, fidei dissimulatio vel occultatio.

V.

“Juxta Evangelii testimonia primatum jurisdictionis in universam Dei Ecclesiam immediate et directe beato

¹ Conc. Vat. Const. *Dei Filius*, c. 3.

Petro Apostolo promissum atque collatum a Christo Domino fuisse,"¹ propugnamus.

VI.

Quod in beato Petro Christus instituit, in successoribus Petri, Sanctae Romanae Sedis Episcopis, jugiter perseverat.

VII.

"Papa habet plenitudinem potestatis in Ecclesia ita scilicet quod quaecumque sunt instituta per Ecclesiam vel Ecclesiae praelatos sunt dispensabilia a Papa."²

VII.

Prorsus rejicienda est sententia eorum, qui ad vim legum pontificiarum exigebant promulgationem in provinciis et dioecesibus.

IX.

Lex ecclesiastica obligationem producit in conscientia: gravitas autem obligationis pendet essentialiter a gravitate materiae et aliquousque etiam ab intentione superioris.

X.

The erosion by the Niagara River of the gorge below Niagara Falls began in the glacial period about the time of man's first appearance on the North American Continent as evidenced by his palaeolithic remains. The escarpment at Queenston, over which the waters

¹ Conc. Vat. Const. *Pastor Aeternus*, c. 1.

² S. Thomas, Quodl. 4, a. 13.

flowed when the erosion first began, has since been worn back by their action as far as the present cataract, a distance of seven miles. The lapse of time required in the process has been estimated by eminent geologists to be about seven thousand years which may then be taken as a close approximation of the time limit of man's habitation in North America.

XI.

Contrary to the statements of evolutionists, the earliest known prehistoric evidences of man as shown in his authentic remains prove that he was distinctively human.

XII.

Differences in skin color do not prove that the various races of men are not of the same specific origin.

XIII.

The facts of an aptitude found in all races of men to receive civilization and an ability to use its advantages, furnish an argument against the theory of a polygenistic origin of mankind.

XIV.

The polygenistic theory is further disproved by the fact that ideas of good and evil, of right, of wrong and duty, which radically distinguish man from the remainder of the animal kingdom, are found in every human race.

XV.

Neither the partial extinction of the North American Indians and the Australians, nor the total disap-

pearance of the Tasmanians, in consequence of the advent of Europeans, is proof that these several peoples have not descended from one common stock.

XVI.

The existence of the religious sense in all races of men affords an argument in favor of their specific unity.

XVII.

It cannot be rightfully charged that the Church enslaved the Indians of the Spanish colonies, but to her credit must be placed their conversion and civilization.

XVIII.

A comparison of the policy pursued toward the American Indians by the Spanish colonists, with that in vogue in the English colonies will show strongly in favor of the former.

XIX.

Christus Dominus ipseque solus exorandus est tanquam mediator noster primarius et principalis; est scilicet Christus mediator noster tum naturalis, quia in una hypostasi utramque naturam divinam et humanam conjunxit; tum moralis, quia per passionem et mortem suam pro peccatis nostris satisfecit nobisque bona meritus est, et sic nos cum Deo reconciliavit ac prae-terea jugiter pro nobis apud Patrem interpellat.

XX.

Legitime omnino cultus Sacratissimi Cordis Jesu ab Ecclesia approbatus et commendatus est.

XXI.

Beatae Virgini debetur cultus eminentioris dulciae; talis autem cultus constanter in Ecclesia ei attributus est, primis etiam saeculis et nominatim ante haeresim Nestorianam Ephesinamque Synodum.

XXII.

“Temperantia est circa concupiscentias maximarum delectationum. Et quia delectatio consequitur operationem naturalem, tanto aliquae delectationes sunt vehementiores, quanto consequuntur operationes magis naturales. Maxime autem naturales animalibus sunt operationes quibus conservatur natura individui per cibum et potum, et natura speciei per conjunctionem maris et feminae; et ideo circa delectationes ciborum et potuum, et circa delectationes venereorum est proprie temperantia.”¹

XXIII.

“Jejunium utile est ad deletionem et cohibitionem culpaee et ad elevationem mentis in spiritualia. Unusquisque autem ex naturali ratione tenetur tantum jejuniis uti quantum sibi necessarium est ad predicta. Et ideo jejunium in communi cadit sub praecepto legis naturae, sed determinatio temporis et modi jejunandi secundum convenientiam et utilitatem populi christiani, cadit sub praecepto juris positivi, quod est a praelatis Ecclesiae institutum.”² Omni valore autem destituuntur tum ea quae olim a reformatoribus et rationalistis contra ecclesiasticam jejunii disciplinam objiciebantur,

¹ S. Thomas, 2-2, q. 141, a. 4.

² S. Thomas, 2-2, q. 147, a. 3.

tum ea quae hodie a positivists proponuntur de ab-
stinentiae notione, origine et praxi.¹

XXIV.

Primus castitatis gradus omnibus praescriptus in hoc consistit ut delectationes venereae non admittantur nisi secundum ordinem rationis: ordo autem rationis est ut delectationes quaerantur tantum in actu de se generativo vel in ordine ad hunc actum, et ut ipse actus generativus tantummodo in legitimo matrimonio exer-
ceatur.

XXV.

Secundus castitatis gradus, nemini a Christo im-
positus sed eis propositus qui capere possunt, consistit in completa abstinentia a delectationibus venereis. Haec abstinentia minime nocet sanitati corporis aut mentis, nec bono sociali adversatur ut affirmat Spen-
cer,² sed e contra, nobilioribus animae aspirationibus respondet, adeoque non solum bona sed etiam laudi-
bilis est.

XXVI.

In Epistola prima ad Cor. VII. 28, luculenter docetur
virginitatem excellentiorem esse matrimonio.

XXVII.

Media a Malthusio proposita ad populationis incre-
mentum impediendum non satis conformia sunt ethicae
Christianae principiis.

¹ Spencer, *Principles of Ethics*, Part II, chap. IV.

² Spencer, *Principles of Ethics*, Part II, chap. VIII.

XXVIII.

Matrimonium seu viri et feminae conjunctio moralis, qua unum efficiuntur vitae propagandae principium, est de jure naturali et divino.

XXIX.

Ipsa lege primitivae institutionis quodvis matrimonium est intrinsece indissolubile.

XXX.

Ecclesiae, minime vero auctoritati civili, competit potestas statuendi impedimenta matrimonium Christianorum dirimentia.

XXXI.

Licet matrimonium Christianorum soli Ecclesiae subsit quoad suam substantiam, tamen subest potestati politicae quoad effectus civiles.

XXXII.

Privilegium Paulinum non ad eos solos spectat qui fidem Catholicam sequuntur, sed ad eos etiam qui Christianam fidem, baptismo suscepto, professi sunt.

XXXIII.

“Bona privata possidere jus est homini naturale; eoque uti jure maxime in societate non fas modo est sed plane necessarium.”¹

XXIV.

Lex civilis qua in favorem propinquorum, videlicet ascendentium, descendendum, conjugis, restringitur

¹ *Encyc. Rerum Novarum.*

domini facultas disponendi de rebus propriis, nec juri individuali proprietatis, nec bono sociali adversatur.

XXXV.

Partium consensus est quasi anima contractus ; debet autem ille consensus esse internus ac sincerus, externe manifestatus, simultaneus et plene deliberatus.

XXXVI.

Auctoritati, tum ecclesiasticae tum etiam civili, competit in suo ordine potestas irritandi contractus jure naturali validos.

XXXVII.

Conditio essentialiter requisita in contractu emptionis venditionis est justum pretium ; nam, ut docet S. Thomas, “si, vel pretium excedit quantitatem valoris rei, vel e converso res excedit pretium, tolletur justitiae aequalitas. . . . Et ideo carius vendere vel vilius emere rem quam valeat est secundum se injustum et illicitum.”¹ Male ergo hodie non pauci ex æconomistis pretii justitiam derivant ex sola partium conventionione, dum e contra partium conventio ei conformari debeat.

XXXVIII.

Homo, natura sua, tendit tum in bonum proprium tum in bonum aliorum : cui duplici naturali tendentiae respondet duplex lex amoris seu caritatis erga seipsum et erga proximum.

¹ S. Thomas, 2-2, q. 77, a. 1.

XXXIX.

Ordo naturalis inter unum amorem et alterum optime hisce tribus S. Thomae assertionibus exprimitur: "Omne ens plus naturaliter diligit se quam alterum."¹ — "Quodlibet singulare plus naturaliter diligit bonum speciei quam bonum proprium."² — "Omnis creatura naturaliter plus diligit Deum quam se."³

XL.

Amoris proximi effectus est misericordia, quae "importat dolorem de miseria aliena:" actus autem misericordiae externus dicitur eleemosyna.⁴

XLI.

Conveniens est vetus illa eleemosynarum distinctio in quatuordecim species, quarum septem ad eleemosynas corporales pertinent, septem vero ad spirituales: quamvis autem eleemosyna spiritualis simpliciter corporali praeferenda sit, potest tamen aliqua corporalis eleemosyna esse spirituali praestantior et eminentior.

XLII.

Eleemosynarum elargitio est in praecepto; ad hoc autem ut praeceptum illud obliget "aliquid considerandum est ex parte dantis et aliquid ex parte ejus cui est eleemosyna danda. Ex parte quidem dantis considerandum est ut id, quod est eleemosyna erogandum,

¹ S. Thomas, 1, q. 60, a. 4-5.

² S. Thomas, 1-2, q. 109, a. 3.

³ S. Thomas, 2-2, q. 26, a. 3.

⁴ S. Thomas, 2-2, q. 32, a. 1.

sit superfluum. Ex parte autem recipientis, requiritur quod necessitatem habeat.”¹

XLIII.

Cum superfluum duplex distinguatur, naturae scilicet et status, necessitatis autem gradus triplex a theologis assignetur, extremae, gravis, communis; praeceptum eleemosynae sequentibus affirmationibus explicamus: Numquam proximo privato, in quacumque necessitate versetur, subveniendum est ex necessariis naturae;—Proximo in extrema necessitate constituto subveniendum est non solum ex superfluis status, sed etiam aliquatenus ex superfluis naturae;—Proximo in gravi necessitate constituto subveniendum est ex superfluis status;—Communibus pauperum necessitatibus subvenire tenemur ex solis superfluis status, et quidem non ita ut singulis indigentiam patientibus aliquid dare debeamus, sed ita ut aliquando eleemosynas debeamus elargiri, prout prudens charitas dictat elargiendas.

XLIV.

Immerito eleemosynam Christianam impugnant evolutionistae, communistae et quidam oeconomistae, quasi esset opposita naturali speciei perfectioni, individuali dignitati et bono communi societatis.

XLV.

Licet maxime necessaria sit et utilis caritas privata, tamen, ubi ea non sufficit, ipsa communitas tenetur

¹ S. Thomas, 2-2, q. 35, a. 1.

membris suis miseris subvenire. Privata ergo et publica caritas non debent ad invicem opponi, sed potius inter se coordinari.

XLVI.

Quamvis caritas privata libera manere debeat, subest tamen moderationi auctoritatis socialis, quae prudentibus ordinationibus abusus tollere potest; nominationem limites suos non excedit auctoritas socialis quando publicam mendicitatem moderate prohibet.

XLVII.

Duae sunt efficaciae caritatis conditiones maxime utiles, praesertim ubi viget pauperismi plaga; imprimis exerceri debet per associationes potius quam individualiter et solitarie; deinde debet tali modo exerceri ut tendat non solum ad miseros sustentandos sed etiam ad miseriam supprimendam; hinc optima eleemosynae species ea est qua praebetur laborandi opportunitas.

XLVIII.

Cura pauperum speciali modo et jure proprio Ecclesiae commissa est a Christo.

XLIX.

The methods of dealing with the poor used by the English monasteries were superior to those instituted by Henry VIII, Elizabeth and their immediate successors.

Though the Fathers of the Church insisted strongly on the duty of almsgiving, it must not be inferred that they denied the right of ownership.

Vidit Sacra Facultas,

T. O'GORMAN, p. t. Decanus.

G. PERIEZ, p. t. a Secretis.

Vidit Rector Universitatis,

J. J. KEANE,

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4
DEUS LUX MEA.

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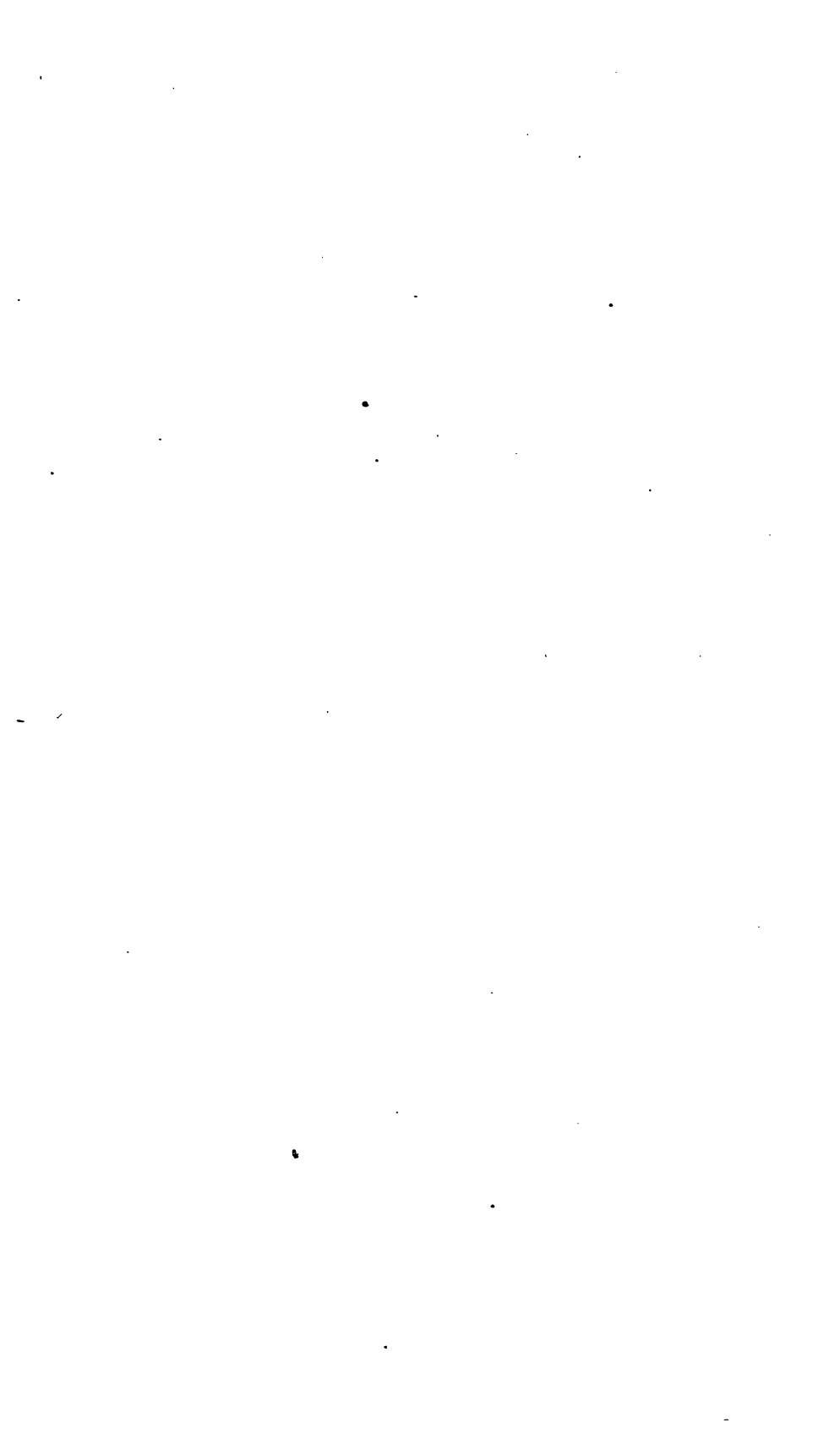
EDUARDUS J. FITZGERALD,

SACERDOS DIOECESIS CAMPI FONTIS,

S. THEOL. BACCALAUREUS .

HORA X. A. M. DIE XIV. JUNII A. D. MDCCCXCIV.

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THESES

I.

Actus fidei theologicæ est assensus revelatis præstus, "non propter intrinsecam rerum veritatem naturali rationis lumine perspectam, sed propter auctoritatem ipsius Dei revelantis, qui nec falli nec fallere potest."¹

II.

Hebr. XI., 1, Apostolus "definitionem fidei ponit complete quidem, sed obscure."²

III.

Fidei theologicæ assensus liber est, non solum libertate exercitii, sed etiam libertate specificationis.

IV.

Adultis, ad justificationem consequendam, absolute necessarius est necessitate medii aliquis actus fidei theologicæ.

V.

Virtuti fidei opponitur peccatum infidelitatis, quod committitur quotiescumque homo veritatem revelatam sufficienter sibi propositam rejicit.

¹ Conc. Vat. Const. *Dei Filius*, c. III.

S. Thomas, in h. l.

VI.

Infidelitatis species est haeresis, quae definiri potest fidei catholicæ aerejectione pertinax : ad quam pertinacem rejectionem duo requiruntur : primum, ut homini sufficienter proposita fuerit Ecclesiæ auctoritas infallibilis in docendo; alterum ut sufficienter constet, illud quod rejicitur, ab Ecclesia definiri tanquam revelatum.

VII.

Christus Dominus hominibus et populis a Patre missus, est veritatis et justitiæ Magister, cujus magisterium ita est supremum et rationem potestatis ita complectitur, ut merito unus generis humani Magister dicendus et credendus sit.

VIII.

Christi magisterium veritatis et justitiæ perpetuo vivit in regno veritatis et sanctificationis ab ipso instituto, in Catholica scilicet Ecclesia.

IX.

Summus autem in Ecclesia magister est Romanus Pontifex, cujus in definienda doctrina de fide vel moribus judicia ex sese, non autem ex consensu Ecclesiæ, sunt irreformabilia.

X.

Christus præterea ipso suo Esse exemplar est perfectissimum et lucidissimum, quo hominibus principium omnis perfectionis vere humanæ proponitur.

XI.

Gratiæ Christi mirifica virtus singularem in modum elucet in Beatissima Maria Deipara, quæ ab omni tum

originali tum cujuscumque actualis peccati labe perpetuo exstitit immunis.

XII.

That St. Peter came to Rome, established his See and died there, are historical facts.

XIII.

The history of the Donatist heresy confirms the claim of the Roman Church to supreme ecclesiastical authority.

XIV.

The ecclesiastical history of the first three centuries proves that the Bishops of Rome exercised primatial authority within the Christian Church.

XV.

The Christian religion spread with great rapidity in the first three centuries and was established in all parts of the Roman Empire, and in many other lands, before the victory of Constantine.

XVI.

The Montanist heretics maintained the right of private interpretation of the Scriptures, and rejected the hierarchical authority of the Church.

XVII.

St. Cyprian defended the doctrine of rebaptism against the teaching of Rome.

XVIII.

Ideam religionis illi pervertunt, qui dicunt eam

esse “infiniti perceptionem,” vel “cognitionem eorum quae experientiae non subjacent,” vel aliquid hujusmodi:¹ est enim religio, juxta communem sensum generis humani, agnitio theoretica et practica absolutae dependentiae a Deo, essentiali et supremo Domino.

XIX.

Religio, quae primario et principaliter hominem Deo unit, simul secundario eum unit creaturis, quae ad Deum peculiarem respectum habent: hinc cultus religiosus merito distinguitur in supremum et subordinatum, absolutum et relativum.

XX.

Deo debetur non solum cultus internus et privatus, sed etiam externus et publicus seu socialis.

XXI.

The public veneration of the Blessed Virgin Mary dates from the earliest period of Christianity.

XXII.

The veneration of Saints and Images is a practice of the earliest ages of the Church.

XXIII.

The Roman Catacombs furnish specific evidence of many Catholic doctrines and practices.

XXIV.

“Quamvis nullus cibus vel potus secundum se consideratus sit illicitus,”² tamen abstinencia, etiam com-

¹ Spencer, *First Principles*, Chap. II.

² S. Thomas, 2-2, q. CXLIX, a. III.

pleta, a quibusdam cibi et potus speciebus bona est imo et commendabilis, si observetur intuitu proprium periculum vitandi, virtutem acquirendi, satisfactionem exhibendi, publicos abusus removendi.

XXV.

Media a Malthusio proposita ad excessum populationis praeveniendum spiritui Christiano non satis conformia sunt.¹

XXVI.

Proprium, in oppositione ad commune, illud dicitur quod est personae aliquomodo unitum; scilicet tria proprietates importat: primo, rei cum persona conjunctionem; secundo, praeferentiam in favorem personae; tertio, aliorum exclusionem. Merito ergo a Lugone jus proprietatis definitum est "praelatio quaedam moralis, qua hic homo praefertur moraliter aliis in usu talis rei, propter specialem connectionem quam res habet cum eo."²

XXVII.

Vario modo distingui debet proprietas: nimirum, ratione subjecti, in individualement, familialem et nationalem; ratione objecti, in immobilem et mobilem; ratione modi in independentem seu liberam et subordinatam seu feudalem, in completam et incompletam, in permanentem et transitoriam.

¹ T. R. Malthus, *The Principle of Population*.

² Le Lugo, *De Just.*, Disp. 1, s. 1, n. 4.

XXVIII.

Licet actualis rerum externarum proprietas non sit a natura, sed ex facto contingenti proveniat, tamen a natura est jus acquirendi res ut proprias.

XXIX.

Naturale homini est jus proprietatis in fructus sui laboris.

XXX.

Cum humanus labor praerequirat materiam, sequitur homini a natura inesse jus occupandi res labori necessarias, dummodo nondum sint ab aliis occupatae: immerito ergo a quibusdam affirmatur, primum proprietatis rerum externarum titulum esse laborem, cum e contra sit occupatio.

XXXI.

Privata rerum proprietas est societatis progressui maxime accomodata, cum activitatem acuat ac bonorum productionem augeat, simulque perficiat sensum humanae dignitatis et responsibilitatis.

XXXII.

Falso a philosophis quibusdam exhibetur privata proprietas ut ultima ratio socialis inaequalitatis inter homines; cum e contra haec inaequalitas debeat naturalis inaequalitati facultatum corporalium et spiritualium.

XXXIII.

Factum quod quandoque augmentum valoris possessionum debeat circumstantiis socialibus potiusquam

personali labori, (unearned increment) nullum suppeditat solidum argumentum contra privatam proprietatem terræ.

XXXIV.

Privata rerum proprietas, sensu catholico accepta, non est proprietas absoluta, illimitata, independens et irresponsibilis, sed est proprietas aliorum necessitate restricta, morali capacitate hominum limitata, moderationi auctoritatis socialis subjecta et varias secum afferens obligationes.

XXXV.

Inter obligationes proprietati annexas praecipua ea est quae a Patribus significatur,¹ quando dicunt divites esse bonorum sibi a Deo provenientium oeconomos et dispensatores; a Scholasticis vero,² quando dicunt bona debere esse communia quoad usum.

XXXVI.

Hinc qui naturalia bona possident, tenentur, non solum caritate verum etiam sociali aequitate, aliis qui hujusmodi bonis destituti sunt, praebere opportunitatem laborandi, vitamque decentem labore obtinendi.

XXXVII.

“Esto ut opifex atque herus libere in idem placitum ac nominatim in salarii modum consentiant; subest tamen semper aliquid ex justitia naturali, idque libera

¹ S. Basilius, hom. in illud Luc. *Destruam*, etc. S. Ambrosius, de *Nob. Jeer.*, c. XII., n. 53.

² S. Thomas, 2-2, q. LXVI., a. II.

paciscentium voluntate majus et antiquius, scilicet, alendo opifici, frugi quidem et bene morato, haud imparem esse mercedem oportere.”¹

XXXVIII.

Illi, qui bonorum abundantiam habent, stricta obligatione tenentur miseris succurrere.

XXXIX.

Ipsa etiam communitas obligatur membris suis in necessitate providere, praesertim si id a privatis non sufficienter prestetur.

XL.

Cura pauperum speciali modo Ecclesiae commissa est, cui proinde competit operum misericordiae directio apud fideles.

XLI.

Rerum propriarum usus non solum communis esse debet, verum etiam rationalis; qui autem immoderate iis fruuntur, peccant sane contra temperantiam, imo justitiam sociale[m] laedere possunt: quapropter fines suos non excedit auctoritas civilis leges sumptuarias edicendo.

XLII.

The practice of Christian charity is one of the distinguishing marks of the Church in the early ages of her existence.

¹ *Encyc. Rerum Novarum.*

XLIII.

Between the fifth and the eleventh centuries there existed in Ireland a well-organized system of schools, both ecclesiastical and lay.

XLIV.

The early Irish Church was always in communion with the Roman Church, and admitted the supreme authority of the latter.

XLV.

The Catholic Bishops of the fifth and sixth centuries exercised a beneficent and salutary influence, notably before and after the barbarian invasions, and this is especially evident from the life of St. Gregory of Tours.

XLVI.

It is very probable that St. Clement of Rome was not the Clement mentioned by St. Paul in the Epistle to the Phillippians, IV., 3; nor the Roman Consul Flavius Clemens, but an Hellenistic Jew.

XLVII.

In addition to the physical persecution, the Church underwent a severe literary persecution during the first three centuries of her existence.

XLVIII.

A geographical and topographical study of the position of Jerusalem proves it eminently fitted to be the capital of the Jewish people.

XLIX.

The oldest course of stones in the walls of the Haram Esh Sherif cannot be referred to pre-Herodic times.

L.

The opinion of Caspari as to the site of the City of David, viz., that it was situated on the eastern hill of Jerusalem, is now deservedly the commonly received opinion.

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G. PERIEZ, p. t. a Secretis.

Vidit Rector Universitatis,

J. J. KEANE,

Episcopus Jassen.









DEUS LUX MEA

THESES

QUAS

AD LICENTIATI GRADUM

IN

SACRA THEOLOGIA

Apud Universitatem Catholicam Americae

CONSEQUENDUM

PUBLICE PROPUGNABIT

NATHANIEL McCAFFREY,

SACERDOS ARCHIDIOECESIS SANCTI PAULI,

S. THEOL. BACCALAUREUS

HONOR. A. M. DIE XV. JUNII A. D. MDCCCXCIV.

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1894



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No. 15.

THESES



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1894



THESES

I.

Tria in operatione humana maxime consideranda veniunt, subjectum seu persona agens, facultas qua agitur sc. voluntas libera, et terminus seu finis.

II.

Ordinis ethici fundamentum altissimum et efficacissimum est dogma creationis rerum ex nihilo: hoc dogma traditur Gen. I., 1.

III.

The intellectual, moral, and religious characters common to all mankind furnish abundant evidence, not only that man essentially differs from the brute animals, but also that the various human races constitute but one species.

IV.

Consciousness by revealing to us our power to choose, our ability to resist impulses and our consequent obligation to obey the moral law, attests the freedom of our will.

V.

It is illogical to discard the direct testimony of consciousness in favor of certain hypotheses regarding the cause of our actions¹, and the nature of the "Ego."²

¹ Sidgwick, *Methods of Ethics*, bk. I., chap. 5.

² Spencer, *Principles of Psych.*, vol. I., p. IV., chap. 9.

VI.

The existence of illusions and hallucinations in abnormal states whether natural or artificial, in no way discredits the criterion of consciousness.

VII.

The faculty of reason is the cause of our liberty.¹

VIII.

In the study of the will, the principle of causality and the principle of the uniformity of nature must be kept distinct.

IX.

The close connection between mind and body does not invalidate the arguments in favor of free will.²

X.

Human liberty is easily reconcilable with all the facts established regarding the conservation of energy.

XI.

The determinists are unwarranted in saying that the admission of free will would destroy the Moral Sciences and Psychology itself.

XII.

Omnia entia ita creata sunt, ut suo modo Deum glorificent. Et quidem destinatio ad Dei glorificationem objectivam homini communis est cum entibus

¹ S. Thomas, 1-2, q. 17, a. 1. ad 2.

² Ladd, *Elements of Physiol. Psychol.*, p. II., chap. 10, p. III, chap. 3.

irrationabilibus; at propria creaturae rationali est destinatio ad Dei glorificationem formalem, quae in divinae perfectionis cognitione, divinae bonitatis amore, et divinae excellentiae cultu consistit. In hac Dei formali glorificatione consistit hominis beatitudo.

XIII.

Licet homo lumine rationis naturali finem suum officiaque aliquatenus cognoscere potest, tamen "divinae revelationi tribuendum est ut ea quae in rebus divinis humanae rationi per se impervia non sunt, in praesenti quoque generis humani conditione ab omnibus expedite, firma certitudine et nullo admixto errore cognosci possint. Non hac tamen de causa revelatio absolute necessaria dicenda est, sed quia Deus ex infinita bonitate sua ordinavit hominem ad finem supernaturalem, ad participanda, sc. bona divina quae humanae mentis intelligentiam omnino superant."¹

XIV.

Ut in praesenti statu naturae lapsae et reparaetae homo ad suum finem supernaturalem operetur, a Deo accipit intrinsecum auxilium quod gratia actualis nuncupatur; haec autem gratia non tantum medicinalis est sed etiam elevans.

XV.

Gratia ita hominem ad operandum movet et operantem sustentat, ut liberum ejus arbitrium minime laeda-

¹ Conc. Vat. Const. *Dei Filius*, c. 2.

tur, sed remaneat facultas eligendi, et obligatio adsit consentiendi ne gratia Dei vacua fiat.

XVI.

“Natura libertatis humanae, quocumque in genere consideretur, tam in personis singulis, quam in sociatis, nec minus in iis qui imperant quam in iis qui parent, necessitatem complectitur obtemperandi summae cuidam aeternaeque rationi, quae nihil est aliud nisi auctoritas jubentis, vetantis Dei. Atque hoc justissimum in homines imperium Dei, tantum abest ut libertatem tollat, aut ullo modo diminuatur ut potius tueatur ac perficiat. Suum quippe finem consecrari et assequi omnium naturarum est vera perfectio; supremus autem finis quo libertas aspirare debet humana, Deus est.”¹

XVII.

“Ratio divinae sapientiae, secundum quod est directiva omnium actuum et motionum,”² dicitur lex aeterna: hujus autem “participatio in creatura rationali”³ est lex naturalis.

XVIII.

Legis naturalis existentia ratione simul ac revelatione probatur.

XIX.

“Non ob hanc causam genuit natura societatem ut ipsam homo sequeretur tanquam finem, sed ut in ea

¹ Leo XIII, *Enc. Libertas*.

² S. Thomas, 2-2, q. 93, a. 1, c.

³ S. Thomas, 2-2, q. 91, a. 2, c.

et per eam adjumenta ad perfectionem sui apta reperiret.”¹

XX.

Societas religiosa a Jesu Christo instituta, “quamvis ex hominibus constet, non secus ac civilis communitas, tamen propter finem sibi constitutum, atque instrumenta quibus ad finem contendit, supernaturalis est et spiritualis; atque ideo distinguitur ac differt a societate civili.”²

XXI.

“Jesus Christus Apostolis suis libera mandata dedit in sacra, adjuncta tum ferendarum legum veri nominis facultate, tum gemina quae hinc consequitur judicandi puniendique potestate.”³

XXII.

Actuum moralitas non consistit in eorum libertate, nec in obligatione ipsa, sed in eorum habitudine ad regulam.

XXIII.

Hebr. XI, 1, tradit Apostolus virtutis fidei descriptionem, ex qua accurata ejus definitio erui potest.

XXIV.

Motivum fidei theologicae, seu ejus objectum formale, est auctoritas Dei testantis.

¹ Leo XIII, Enc. *Sapientiae*.

² Leo XIII, Enc. *Immortale Dei*.

³ Leo XIII, Enc. *Immortale Dei*.

XXV.

“Quoniam sine fide impossibile est placere Deo, et ad filiorum ejus consortium pervenire, ideo nemini unquam sine illa contigit justificatio, nec ullus nisi in ea perseveraverit usque in finem, vitam aeternam assequetur.”¹

XXVI.

In Novo Testamento disertum extat testimonium pro inspiratione librorum protocanonicorum Veteris Testamenti.

XXVII.

Licet plures libri Novi Testamenti in scriptis Apostolicis tanquam ad Scripturam pertinentes adeoque inspirati memorentur, tamen inspiratio totius collectionis nonnisi traditione cognoscitur.

XXVIII.

From the foundation of Maryland in 1634 by Lord Baltimore religious toleration was practised, and in 1649 was secured by a legal act, which was in force until the overthrow of Catholic control in the Colony.

XXIX.

Verum religionis conceptum, quem nostris diebus vario modo pervertunt agnostici, positivistae et alii, optime indicavit S. Thomas: “Eodem actu homo servit Deo et colit ipsum. Nam cultus respicit Dei excellentiam cui reverentia debetur. Servitus autem

¹ Conc. Vat., Const. *Dei Filius*, c. 3.

respicit subjectionem hominis qui ex sua conditione obligatur ad exhibendam reverentiam Deo. Et ad haec duo pertinent omnes actus qui religioni attribuuntur, quia per omnes homo protestatur divinam excellentiam et subjectionem sui ad Deum.”¹

xxx.

Cum religio supponat theoreticam cognitionem essentialium relationum hominis ad Deum, et implicet earundem relationum agnitionem practicam, manifestum est cultum religiosum procedere a voluntate lumine rationis directa; minime autem ab affectu caeco, vel a speciali quadam facultate.

xxxi.

Deo debetur cultus non solum internus sed externus, non solum privatus sed publicus.

xxxii.

Objectum absolutum cultus latriae est tum hic homo Christus, tum Sanctissima Humanitas, omnesque ejus partes ac nominatim Sacratissimum Cor Jesu Verbo Dei substantialiter unitum.

xxxiii.

In Missa offerri Deo verum et proprie dictum sacrificium, suadetur verbis institutionis Eucharistiae, effaciter probatur vaticinio Malachiae² et universalis Ecclesiae consensu, quem exhibent antiquissimae liturgiae luculentaque Patrum testimonia.

¹ S. Thomas, 2 2, q 81, a. 3, ad 2.

² Mal. I, 10 a.

XXXIV.

Temperantia est virtus refrenans "appetitum ab his quae maxime alliciunt hominem."¹ Convenienter autem a S. Thoma partes temperantiae integrales assignantur verecundia et honestas, partes vero subjectivae, abstinencia, sobrietas, castitas et pudicitia."²

XXXV.

Regula temperantiae est necessitas humanae vitae quae potest "attendi dupliciter; uno modo secundum quod dicitur necessarium illud sine quo res nullo modo potest esse, sicut cibus est necessarius animali; alio modo secundum quod dicitur necessarium illud sine quo res non potest convenienter esse. Temperantia autem non solum attendit primam necessitatem sed etiam secundam."³

XXXVI.

"Praecipua commendatione dignum existimamus nobile piarum societatum consilium, quo a potu quolibet inebriante omnino abstinendum proponunt. Minime vero dubitari potest firmam hanc voluntatem, gravissimo illi malo opportunum planeque efficax esse remedium."⁴

XXXVII.

Luxus, qui consistit in usu irrationabili rerum sive quantum ad objectum sive quantum ad propor-

¹ S. Thomas, 2-2, q. 141, a. 2, c.

² S. Thomas, 2-2, q. 143.

³ S. Thomas, 2-2, q. 141, a. 6, ad 2.

⁴ Leo XIII, Ep. *Eximia pietatis*.

tionem, est peccaminosus juxta gradum inordinationis.

XXXVIII.

Pia virginitas quae “ab omni delectatione venerea abstinet ut liberius divinae contemplationi vacet,”¹ minime nocet sanitati corporis vel mentis,² nec bono sociali adversatur, quin potius utrique egregie favet.

XXXIX.

Malthusii doctrina de progressionem omnino diversa in augmento populationis et in augmento substantiarum, non satis fundata videtur. Media autem ab eo proposita ad populationis augmentum impediendum, principiis ethicae Christianae conformia non sunt.

XL.

Omne jus sive naturale sive positivum ultimo Dei auctoritati innititur.

XLI.

Appropriatio terrae ab hominibus privatis non tantum legitima est, sed etiam progressui humano omnino favorabilis.

XLII.

Contractui illi, qui vocatur locatio operarum, “subest semper aliquid ex justitia naturali; idque libera pascentium voluntate majus et antiquius, scilicet alendo opifici, frugi quidem et bene morato, haud imparem esse mercedem oportere.”³

¹ S. Thoma, 2 2, q. 152, a. 2, c.

² Spencer, *Principles of Ethics*, vol. I., p. II., chap. 8.

³ Leo XIII, Enc., *Rerum Novarum*.

XLIII.

The Christian Church did not aim at the immediate abolition of slavery, so widely established in the first centuries of our era, but corrected and Christianized the views regarding human life, gradually improved the condition of the slaves, and finally wrought their complete emancipation.

XLIV.

Considering the social conditions of antiquity, the action of ecclesiastics in acquiring and maintaining slaves not only does not deserve reproach, but frequently merits unqualified approval.

XLV.

The rehabilitation and sanctification of labor are chiefly due to the influence and progress of Christianity.

XLVI.

The beginnings of Indian slavery in the New World may be traced to the administration of Christopher Columbus. The acts and plans of the great discoverer himself seem commendable.

XLVII.

Las Casas, by his teaching and example, as well as by his successful appeals for the intervention of Pope Paul III., and of the Emperor Charles V., was mainly instrumental in overthrowing Indian slavery. D deservedly has the historian Fiske pronounced this Dominican Monk "a figure which is in some respects the most beautiful and sublime in the annals of Christianity since the Apostolic age."¹

¹ *Discovery of America*, vol. II., chap. 11.

XLVIII.

Duo illi affectus, qui lingua Christiana amor concupiscentiae et amor benevolentiae, lingua vero moderna, ¹ egoismus et altruismus dicuntur, aequae primordiales sunt, nec ullo modo ad invicem opponuntur.

XLIX.

Cum "voluntas sit effectiva eorum quae vult, si facultas adsit,"² ex amore benevolentiae sequitur exercitium beneficentiae et eleemosynae largitio. Ad hoc autem ut eleemosyna sit obligatoria, unum requiritur ex parte recipientis, quod necessitatem patiat; alterum ex parte dantis quod superflua habeat. Nempe "ubi necessitati satis et decoro datum, officium est, de eo quod superat, gratificare indigentibus."³

L.

Cura pauperum speciali modo Ecclesiae commissa est, et semper ab ea religiose fuit exercita. Contra omnem ergo aequitatem, non pauci tempore nostro, vel Ecclesiam arguunt ob suum benefaciendi modum, vel ejus libertatem in benefaciendo, nomine boni publici, restringere volunt.

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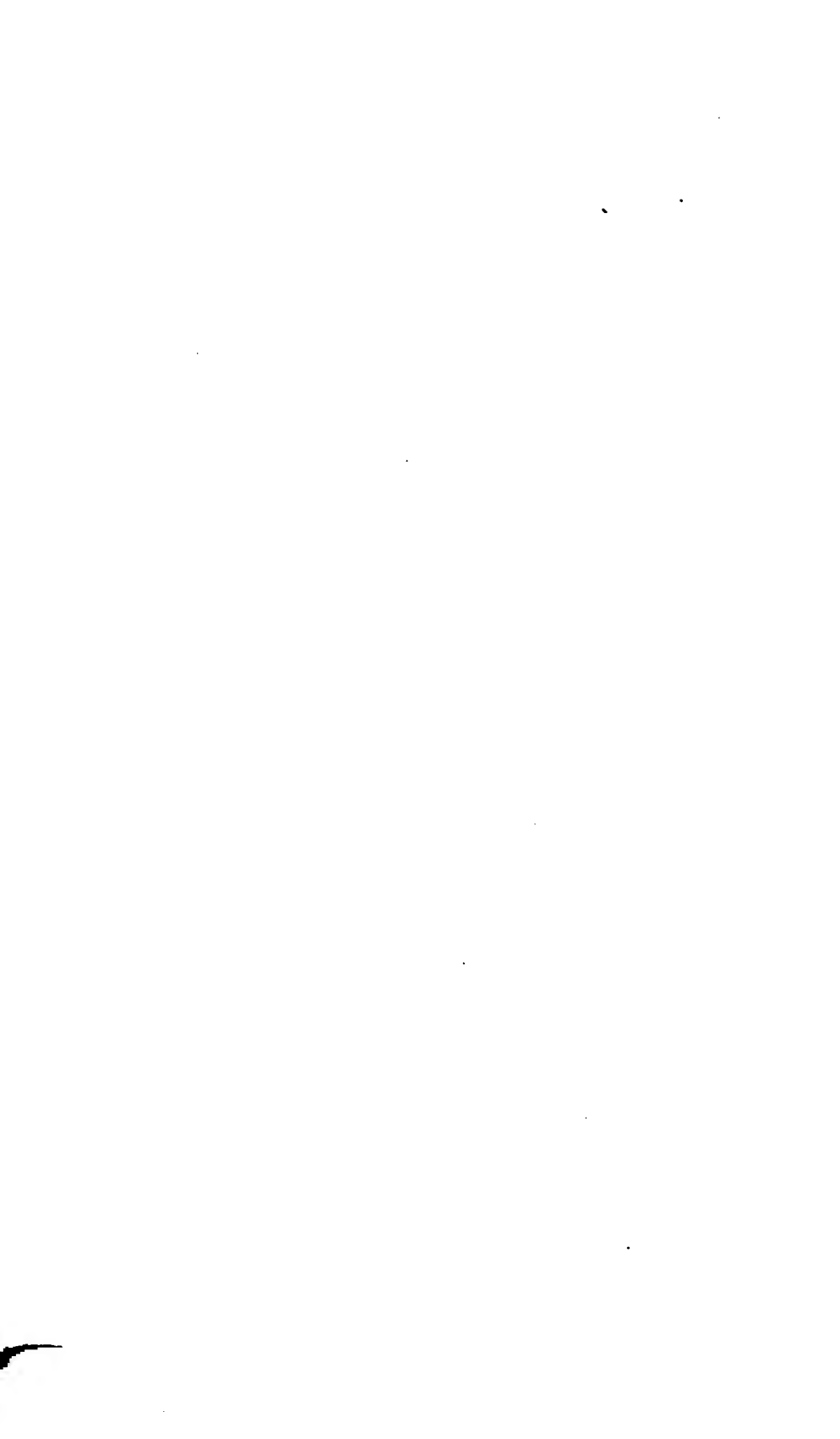
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¹ Spencer, *Principles of Ethics*, vol. I., p. I.

² S. Thomas, 2-2, q. 21, a. 1, c.

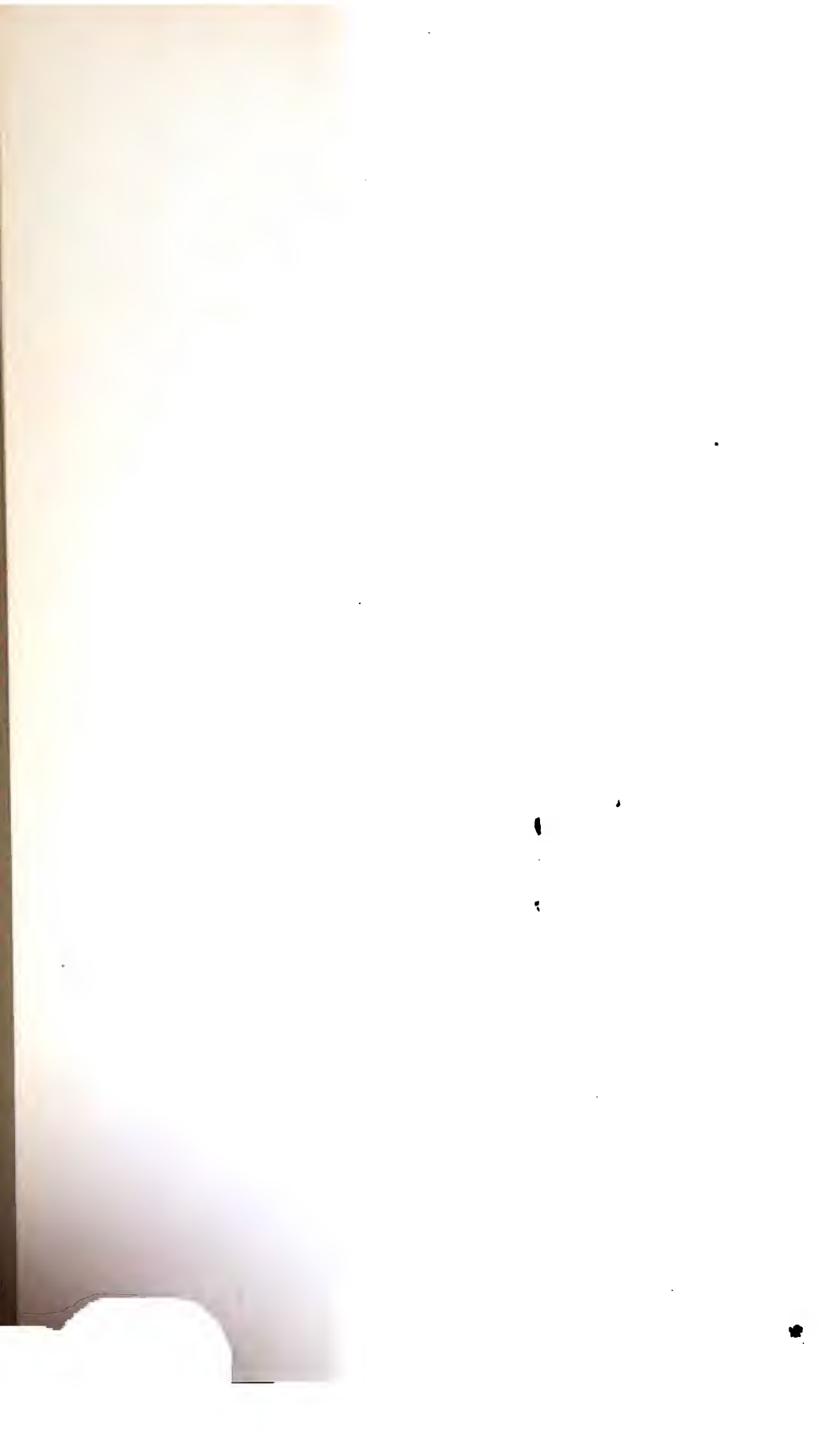
³ Leo XIII, Enc., *Rerum Novarum*.











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THESES



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THESES.

I.

"Deus . . . cum sit una, singularis, simplex omnino et incommutabilis substantia spiritualis, prae-dicandus est re et essentia a mundo distinctus . . . super omnia quae praeter ipsum sunt et concipi possunt, ineffabiliter excelsus."¹

II.

A doctrina catholica, juxta quam essentia divina, una, singularis, manifestat suas perfectiones per entia creata, in quibus divini esse aliqua reperitur similitudo, toto coelo distat assertio haec plane pantheistica: unam eandemque esse Dei et rerum omnium substantiam vel essentiam . . . aut divinam essentiam sui manifestatione vel evolutione fieri omnia."²

III.

Haec ontologismi propositio: "naturalis est homini cognitio Dei immediata et directa," ad Pantheismum et Rationalismum jure viam sternere dicitur.

IV.

"Solus verus Deus bonitate sua et omnipotenti virtute, non ad augendam suam beatitudinem, nec ad ac-

¹ Constit. Vatic. de Fide Cath., c. 1.

² Append. conc. Vatic. collect. Lac., p. 619.

quirendam sed ad manifestandam perfectionem suam per bona quae creaturis impartitur, liberrimo consilio, simul ab initio temporis utramque de nihilo condidit creaturam, spiritualem et corporalem, angelicam videlicet et mundanam, ac deinde humanam quasi communem, ex spiritu et corpore consistentem.”¹

V.

Cum Sancta Matre Ecclesia tenemus et docemus: “Deum, rerum omnium principium et finem, naturali humanae rationis lumine, e rebus creatis certo cognosci posse.”²

VI.

“Divinae revelationi tribuendum quidem est, ut ea quae in rebus divinis humanae revelationi per se impervia non sunt, in praesenti quoque generis humani conditione ab omnibus expedite, firma certitudine et nullo admixto errore cognosci possint. Non hac tamen de causa revelatio absolute necessaria dicenda est, sed quia Deus ex infinita bonitate sua ordinavit hominem ad finem supernaturalem.”³

VII.

“Plenum revelanti Deo intellectus et voluntatis obsequium fide praestare tenemur. Hanc vero fidem, quae humanae salutis initium est, Ecclesia catholica profitetur virtutem esse supernaturalem, qua Dei aspirante et adjuvante gratia, ab eo revelata vera esse credimus,

¹ l. c. c. I, de Deo Creatore.

² l. c. cap. II.

Conc. Vatic. Constit. de Fide Cath., c. II, § II.

non propter intrinsecam rerum veritatem, naturali rationis lumine perspectam, sed propter auctoritatem ipsius Dei revelantis, qui nec falli nec fallere potest.”¹

VIII.

“Voluit Deus cum internis Spiritus S^ui auxiliis externa jungi revelationis suae argumenta, facta scilicet divina atque imprimis miracula et prophetias, quae. . . divinae revelationis signa sunt certissima et omnium intelligentiae accommodata.”²

IX.

“Minime par est conditio eorum, qui per coeleste fidei donum catholicae veritati adhaeserunt, atque eorum, qui ducti opinionibus humanis falsam religionem sectantur; illi enim qui fidem sub Ecclesiae magisterio susceperunt nullam unquam habere possunt justam causam mutandi, aut in dubium fidem eandem revocandi.”³

X.

“Ecclesia per se ipsa, ob suam admirabilem propagationem, eximiam sanctitatem et inexhaustam in omnibus bonis fecunditatem, ob catholicam unitatem, invictamque stabilitatem, magnum quoddam et perpetuum est motivum credibilitatis et divinae suae legationis testimonium irrefragabile—Cui quidem testimonio efficax subsidium accedit ex superna virtute.”⁴

¹ l. c. cap. III.

² l. c. cap. III.

³ l. c. cap. III.

⁴ l. c. cap. III.

XI.

“Ratio quidem fide illustrata aliquam mysteriorum intelligentiam assequitur; sed divina mysteria suapte natura intellectum creatum sic excedunt ut, etiam revelatione tradita et fide suscepta, ipsius tamen fidei velamine contexta et quadam quasi caligine obvoluta maneant, quamdiu in hac mortali vita peregrinamur a Domino.”¹

XII.

“Etsi fides sit supra rationem, nulla tamen unquam inter fidem et rationem vera dissensio esse potest.”²
Unde omnis assertio veritati illuminatae fidei contraria omnino falsa sit oportet.

XIII.

“Neque fidei doctrina, quam Deus revelavit, velut philosophicum inventum proposita est humanis ingeniis perficienda, sed tanquam divinum depositum Christi Sponsae tradita, fideliter custodienda et infallibiliter declaranda.”³

XIV.

“Ecclesia Romana, disponente Domino, super omnes alias ordinariae potestatis obtinet principatum, et haec Romani Pontificis jurisdictionis potestas est vere episcopalis et immediata.”⁴

¹ Conc. Vatic. Constit. de Fide Oath., c. IV.

² l. c. cap. IV.

³ l. c. cap. IV.

⁴ l. c. Constit. de Ecclesia, cap. III.

XV.

Teste traditione catholica, "in Sede Apostolica immaculata est semper catholica praeservata religio et sancta celebrata doctrina." ¹

XVI.

"Sedes Romana tam strenue, tam constanter et tam invicte pro veritate pugnare non potuisset, nisi semper fuisset persuasa de inerrantiae dono in persona Petri ejus successoribus promisso, et nisi Ecclesia huic fidei Sanctae Sedis assensum suum praeberet." ²

XVII.

"Romanus Pontifex, cum ex cathedra loquitur, per assistentiam divinam, ipsi in beato Petro promissam, ea infallibilitate pollet, qua divinus Redemptor Ecclesiam suam in definienda doctrina de fide vel moribus instructam esse voluit; ideoque ejusmodi Romani Pontificis definitiones sunt ex sese irreformabiles." ³

XVIII.

Quapropter Romanus Pontifex, sive ad informationem sive ad infallibile de fide et moribus iudicium, non dependet a manifesta consensione episcoporum vel eorum auxilio.

XIX.

"Omnino idem profitendum est de objecto infallibilitatis in definitionibus editis a Pontifice, quod profi-

¹ Ex formula S^{ci} Hormisdæ Papæ.

² Ex Relatione Gasser super, cap. IV, de constit. Eccles. conc. Vatic.

Conc. Vatic. Constit. de Eccl., c. IV.

tendum est de objecto infallibilitatis in definitionibus Ecclesiae.”¹

XX.

Ecclesia potestatem habet diversam respectu caeterarum societatum; nimirum quoad:

1. Societates civiles catholicorum.
2. “ “ haereticorum.
3. “ “ infidelium.

XXI.

“Socialismi placitum de possessionibus in commune redigendis omnino repudiari oportet, quia iis ipsis, quibus est, opitulandum, nocet; naturalibus singulorum juribus repugnat, officia reipublicae tranquillitatemque communem perturbat.”²

XXII.

“Tota disciplina religionis, cujus et interpret et custos Ecclesia, magnopere potest locupletes et proletarios componere invicem et conjungere, scilicet utroque ordine ad officia mutua revocando.”³

XXIII.

“Si quando fiat, ut quidpiam barbarum impendeat, ob secessionem opificum, aut intermissas ex composito operas: ut naturalia familiae nexa apud proletarios laxentur: ut religio in opificibus violetur, non satis impertiendo commodi ad officia pietatis; si periculum

¹ Relatio super, cap. IV, de Constit. Eccl. Conc. Vatic.

² Encycl. Leo XIII, *Rerum Novarum*.

³ Ibidem.

in officinis integritati morum ingruat, a sexu promiscuo aliisve perniciosis invitamentis peccandi, aut opificum ordinem herilis ordo iniquis premat oneribus, vel alienis a persona ac dignitate humana conditionibus affligat: si valetudini noceatur opere immodico nec ad sexum aetatemve accommodato, his in causis plane adhibenda, certos intra limites, vis et auctoritas legum.”¹

XXIV.

“Eto ut opifex atque herus libere in idem placitum, ac nominatim in salarii modum consentiant: subest tamen semper aliquid ex justitia naturali, idque libera paciscentium voluntate majus et antiquius, scilicet alendo opifici frugi quidem et bene morato, haud imparem esse mercedem oportere. Quod si necessitate opifex coactus, aut mali peioris metu permotus durior conditionem accipiat, quae, etiamsi nolit, accipienda sit, quod a domino vel a redemptore operum imponitur, istud quidem est subire vim, cui justitia reclamatur.”²

XXV.

“Quamquam societates privatae existunt in civitate, ejusque sunt velut partes totidem, tamen universe ac per se non est in potestate reipublicae ne existant prohibere: privatas enim societates inire concessum est homini jure naturae.”³

XXVI.

Doctrina, quae a theologis catholicis tradi solet de

¹ Encycl. Leo. XIII, *Rerum Novarum*.

² Ibidem.

³ Ibidem.

occultae compensationis liceitate, immerito a non nemine recenter traducta est quasi esset justitiae sensui, pacis domesticae securitati et bono sociali opposita.”¹

XXVII.

Lex aeterna “nihil aliud est quam ratio divinae sapientiae, secundum quod est directiva omnium actuum et motionum.”²

XXVIII.

Lex naturalis est participatio legis aeternae et impressio divini luminis in creatura rationali, qua inclinatur ad debitum actum et finem.³

XXIX.

Lex evangelica, seu gratiae, quae legi naturali superadditur, est divina generis humani in finem supernaturalem ordinatio.⁴

XXX.

“Lex civilis est ordinatio facta per auctoritatem a Deo naturaliter homini communicatam, qua societas ejusque membra immediate diriguntur ad perfectionem et felicitatem temporalem, mediate vero etiam adjuvantur ad finem ultimum consequendum.”⁵

XXXI.

“Scripturae Sacrae libros Ecclesia pro sacris et can-

¹ Henry Ch. Lea, Intern. Journ. of Ethics, April, 1894.

² St. Thomas 1-2, q. 93, a. 1.

³ I. e. q. 91, a. 2.

⁴ Theol. mor. fundam., DD. Bouquillon, p. 223.

⁵ I. e., p. 403.

onicis habet, non ideo quod sola humana industria concinnati, sua deinde auctoritate sint approbati; nec ideo dumtaxat quod revelationem sine errore contineant.”¹

XXXII.

Libri Scripturae Sacrae appellantur et sunt inspirati, ideo quod “Deum habent auctorem, atque ut tales ipsi Ecclesiae traditi sunt.”²

XXXIII.

Juxta sententiam communem tenemus: protocanonicos Veteris Testamenti libros in canonem judaeorum, secundo ante Christum saeculo, receptos fuisse.

XXXIV.

Traditione catholica probatur: librorum Novi Testamenti canonem, cujus formatio tempore Apostolorum incepit, integrum formatum in fine saeculi secundi tuncque communiter receptum fuisse.

XXXV.

“Spiritus Dei, qui per Scriptores sacros loquebatur, noluit docere homines intimam adspectabilium rerum constitutionem nulli saluti profuturam. . . . Vulgari autem sermone quum ea primum proprieque efferantur quae cadant sub sensus, non dissimiliter scriptor sacer ea secutus est quae sensibilibus apparent, seu quae Deus ipse, homines alloquens, ad eorum captum significavit humano more.”³

¹ Litt. Providentissimus Deus Leo XIII, 18 Nov., 1893.

² l. c.

³ l. c.

XXXVI.

“In rebus fidei et morum, ad aedificationem fidei christianae pertinentium, is pro vero sensu sacrae Scripturae habendus est, quem tenuit ac tenet sancta Mater Ecclesia, cujus est judicare de vero sensu et interpretatione scripturarum sanctarum.”¹

XXXVII.

Inter systemata ad synopticas relationes trium evangeliorum explicandas excogitata, illud oralis traditionis etiam nunc defendi potest et a multis propugnatur.

XXXVIII.

“Studiose dignoscendum est in sanctorum Patrum testimoniis, quaenam reapse tradant tanquam spectantia ad fidem aut cum ea maxime copulata, quaenam unanimi tradant consensu; namque in his quae de necessitate fidei non sunt, licuit sanctis diversimode opinari, sicut et nobis.”²

XXXIX.

Sententiae S. Gregorii Magni adhaeremus: quod duae orationes in monte sint distinguendae (Matt., c. 5, 6, et 7), et (Luc., 6, 20–49); quia locus, tempus, materia et forma sermonum differunt.

XXXX.

Hic locus (Luc., 1, 45): “beata . . . quoniam” cum particula causali quoniam, ut in Vulgata, accura-

¹ Conc. Vatic., sess. III, c. II, de Revel.

² Litt. Providentissimus Deus.

tum sensum habere videtur, sicut apparet ex loco parallelo: (Act, 27, 25), Et vocis graecae teleiosis plenior sensus producitur—Talmudis Babylonici benedictiones a sponso prolatae videntur rectam interpretationem afferre loci (Joan. 3, 29): “amitus . . . gaudio gaudet propter vocem sponsi.”

XLI.

Insimulationes Codicis *Philosophoumena* nihil infamiae contra Pontificum SS. Zephyrini et Callixti memoriam inusserunt. Codex famosi libelli notam prae se fert.

XLII.

Historiae ars critica hoc probabilissimum ostendit, Sanctum Hippolytum Romanum Codicis *Philosophoumena* auctorem non fuisse.

XLIII.

Sanctus Cyprianus, quamvis limites moderationis excesserit in sua circa reiterationem baptismi haereticorum contentione, nihilosecius bona fide egit; nec omnino desunt argumenta quibus sua Summo Pontifici submissio stabiliatur.

XLIV.

Historice probari nequit Papam Liberium a fide esse lapsum; ex documentis potius patet, quod iste Pontifex nulli formulae haereticae subscripserit.

XLV.

Inconstans mutabilisque agendi ratio Papae Vigili, quoad trium Capitulorum quaestionem, arduis tempo-

rum circumstantiis valde attenuatur: videtur quod memoriae hujus Pontificis plus aequo fuerit objurgatum.

XLVI.

Contra Dodwel et alios ejusdem sententiae auctores asserimus:

1. S. Cyprianum non docuisse, quod Ecclesiae particulares independentes ab Ecclesia Romana fuerint;
2. Romanum Pontificem ut episcopum episcoporum tempore S. Cypriani habitum fuisse;
3. Unitatem Ecclesiae veram, et non merae concordiae et caritatis, a S. Cypriano professam esse;
4. Jus appellationis ad Sedem Apostolicam a S. Cypriano et admissum et exercitum fuisse.

XLVII.

Quidquid scripserint Gallicani et caeteri Romanorum Pontificum impugnatores, Acacius non fuit quidam Martyr injuste a Sede Apostolica damnatus; sed probatur, tum antiquis, tum recentioribus historiae documentis, quod fuerit omnino sectae Monophysitarum addictus, ideoque certe haereticus.

XLVIII.

Ex historicis contemporaneis et praecipue ex epistolis Summi Pontificis Zosimi liquet, quod invitis Coelestii insidiis et fraudibus, Summus ille Pontifex numquam doctrinam Pelagianam approbaverit.

XLIX.

Quamvis Honorius Papa, zelo pacis inductus et a

patriarcha Constantinopolitano Sergio deceptus, nimum Monothelitis indulserit, historice probatur, quod in haeresim numquam inciderit.

L.

Neque donationi Constantini Imperatoris, neque Psendo-Isidori decretalibus tribuenda est auctoritas, qua Romani Pontifices tum temporis et postea potiti sunt.

Vidit Sacra Facultas,

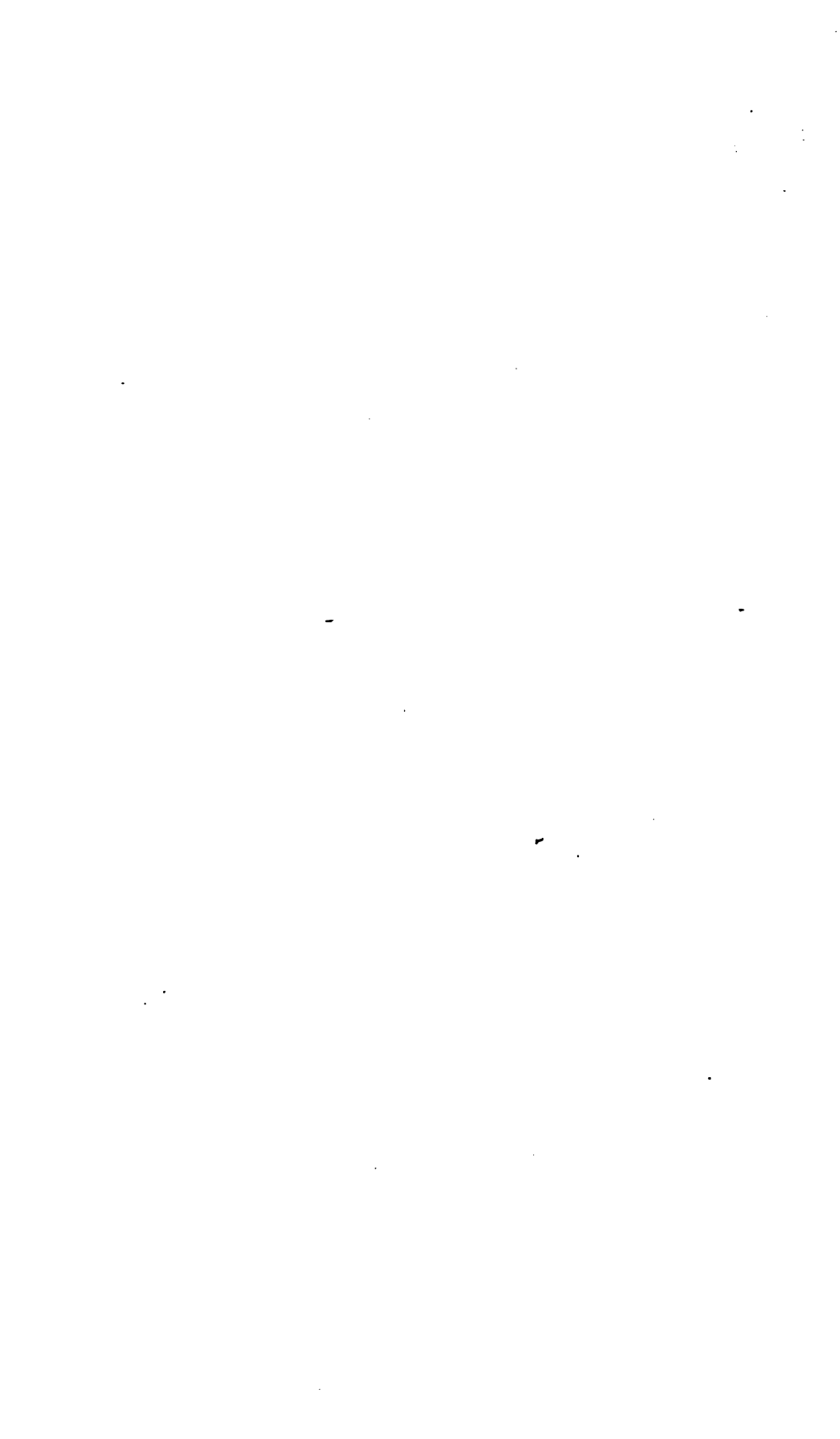
THOMAS O'GORMAN, p. t. Decanus.

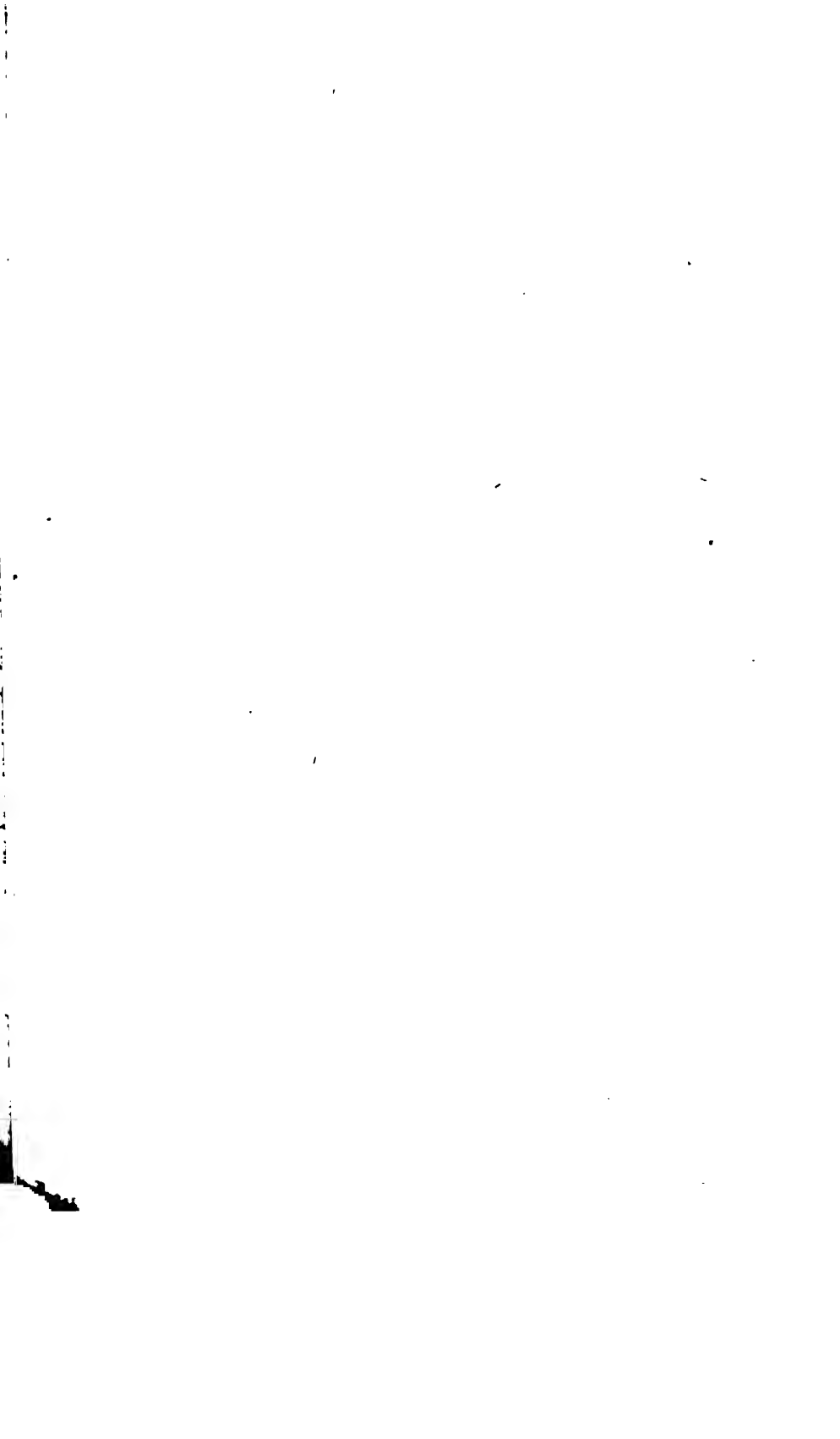
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Vidit Rector Universitatis,

J. J. KEANE,

Episcopus Jassen.





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DEUS LUX MEA.

THESES

QUAS

AD LICENTIATI GRADUM

IN

SACRA THEOLOGIA

Apud Universitatem Catholicam Americæ

CONSEQUENDUM

PUBLICÈ PROPUGNABIT

GEORGIUS V. LEAHY,

SACERDOS ARCHIDIOECESIS BOSTONIENSIS,

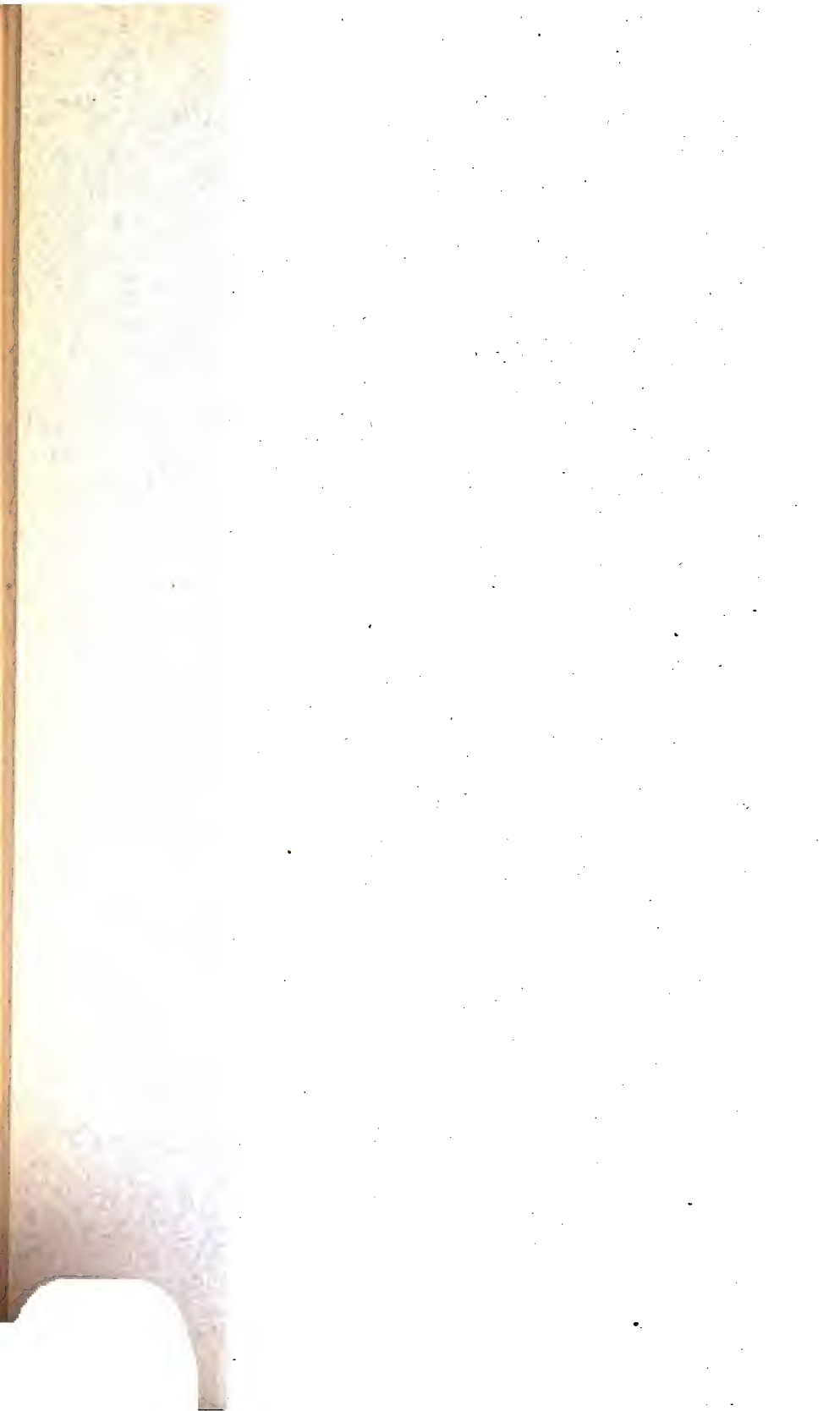
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1895



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THESES.

I.

The radical error in the attempt of Herbert Spencer to harmonize Religion and Science is a misapprehension of the terms of the comparison.

II.

It is an error to affirm as the ultimate religious truth that "the existence of the world is a mystery ever pressing for interpretation."

Spencer, First Principles, Ch. II.

III.

Both Science and Religion reveal to us certain attributes of the Supreme Being ; therefore the conclusion that "the Power which the world manifests to us is utterly inscrutable" is false.

Ibid.

IV.

Agnosticism, in place of harmonizing Religion and Science, does away with Religion properly understood.

V.

The doctrine of Pantheism cannot be reconciled with a true concept of Religion.

VI.

The so-called Positivist philosophy, by rejecting metaphysics, gives up its claim to be called a philosophy.

VII.

The religion advocated by August Comte, consisting in the worship of Humanity, is lacking in the essential features of a religion.

VIII.

The charge of absolute Scepticism brought against the Book of Ecclesiastes is not supported by sufficient proof.

IX.

The charge of Materialism brought against the same book is equally unfounded.

X.

Ecclesiastes has been unjustly accused of Fatalism.

XI.

“Divinae revelationitribuendum est, ut ea, quae in rebus divinis humanae rationi per se impervia non sunt, in praesenti quoque generis humani conditione ab omnibus expedite, firma certitudine et nullo admixto errore cognosci possint.” Unde pro his veritatibus moralis necessitas revelationis constat.

Conc. Vat., Const. Dei Filius, cap. 2.

XII.

“Ut fidei nostrae obsequium rationi consentaneum esset, voluit Deus cum internis Spiritus Sancti auxiliis externa jungi revelationis suae argumenta, facta scilicet divina, atque imprimis miracula et prophetias.”

Conc. Vat., Const. Dei Filius, cap. 3.

XIII.

Fides quae est salutis initium merito definitur “virtus supernaturalis qua, Dei aspirante et adjuvante gratia, ab eo revelata vera esse credimus, non propter intrinsecam rerum veritatem naturali rationis lumine perspectam, sed propter auctoritatem ipsius Dei revelantis, qui nec falli, nec fallere potest.”

Ibid.

XIV.

“Actus fidei est opus ad salutem pertinens, quo homo liberam praestat ipsi Deo obedientiam, gratiae ejus, cui resistere posset, consentiendo et cooperando.”

Ibid.

XV.

“Quoniam sine fide impossibile est placere Deo, et ad filiorum ejus consortium pervenire, ideo nemini

unquam sine illa contigit justificatio, nec ullus, nisi in ea perseveraverit usque in finem, vitam aeternam assequetur."

Ibid.

XVI.

The impartial historian studying the legislation of the Church in the Middle Ages observes that the severe treatment of heretics began with the people, and was only afterwards adopted into the discipline of the Church. The causes of this phenomenon, he discovers to have been, first, the great esteem of the children of the Church for the virtue of faith, and their consequent abhorrence of those who attempted to undermine the faith ; secondly, the revolutionary, anti-social, and immoral nature of the heresies of that time.

XVII.

To explain the features peculiar to the Spanish Inquisition, we must bear in mind the special character and national development of the Spanish people, the part which the civil powers played in carrying out the laws against heretics, and certain special circumstances connected with the heresies with which they had to deal.

XVIII.

Nulli dubium esse potest auctoritati ecclesiasticae jus competere ab ipso Domino collatum fidelibus prohibendi impressionem, lectionem et retentionem librorum noxiorum.

XIX.

Hac potestate gaudent Romani Pontifices et Concilia Æcumenica, pro universa Ecclesia, concilia Provinciae pro tota provincia, Episcopi vero pro territorio suae jurisdictionis.

XX.

The discipline of the Council of Trent regarding prohibited books had a precedent, not only in certain facts related in the history of ancient Greece and Rome, but also in the practice of the early Christian Church.

XXI.

The imprisonment of Galileo was merely nominal and no torture was inflicted on him.

XXII.

The condemnation of Galileo's doctrine does not militate against the infallibility of the Pope.

XXIII.

The history of the composition of the Syllabus shows that this document is an authoritative catalogue of propositions already condemned.

XXIV.

Episcopus potest promovere executionem legum generalium Ecclesiae per legem particularem accomodatam indoli suae plebis.

XXV.

“Legati Apostolici qualicumque demum potestate augeatur, cum haec persona et hae partes sint Pontificis a quo mittitur mandata facere et voluntatem interpretari, tantum abest ut ordinariae potestati episcoporum quicquam pariat detrimenti, ut potius firmamentum ac robur sit allaturus.”

Leo XIII. Encycl. Longinqua.

XXVI.

Theologia Moralis est scientia, qua ratio humana lumine revelationis adjuta principia considerat practica quibus homo se conformare debet ut ad finem suum ultimum, nempe beatitudinem, perveniat.

XXVII.

Caeterae scientiae omnes quae activitatem hominis liberam dirigunt, Theologiae Morali subordinantur.

XXVIII.

Falsa est doctrina positivismi moralis, qua asseritur discrimen inter actiones honestas et inhonestas unice fundari in causa extrinseca et accidentali, puta in facto arbitrario aut historico sive hominum sive Dei.

XXIX.

Fundatur discrimen inter actiones honestas et inhonestas, remote quidem in essentia divina, proxime autem in humana natura complete spectata atque ideo in fine a Creatore homini praescripto.

XXX.

Quoniam "ratio bonitatis consistit in eo quod omnia secundum suam speciem sint congruentia ad finem ad quem a Deo sunt instituta,"¹ manifeste apparet systema morale quodcumque mancum esse si abstrahat a consideratione finis, et substantialiter infici si relate ad finem errorem contineat.

¹ Lessius *De perf. div.*, lib. vi, c. 4, n. 30-31.

XXXI.

Morale systema Kantianum triplici praecipuo errore inficitur: viz., de homine qui sit finis in se, de rationis autonomia, et de necessitate agendi ex pura legis reverentia.

XXXII.

Herbert Spencer says truly that conduct is to be judged good or bad according to its relation to man's end,¹ but he errs in this that he takes no account of any life beyond the present, and that he fails to afford a sufficient basis for the idea of obligation.

¹ Spencer, *Data of Ethics*.

XXXIII.

The system of Utilitarianism as expounded by John Stuart Mill is defective in making the happiness of man the ultimate standard of morality; for happiness flows from virtuous action and not vice versa: not human happiness, but the order established by God, is the final test of morality.

J. S. Mill, *Dissertations and Discussions*, Vol. 3.

XXXIV.

Destinatio homini et aliis creaturis communis est glorificatio Creatoris objectiva: destinatio homini peculiaris est glorificatio Dei formalis per ejus cognitionem, amorem et servitium.

XXXV.

Beatitudo hominis, in terra imperfecta, in coelis completa, iisdem actibus cognitionis, amoris et servitii Dei obtinenda est, quibus habetur Dei glorificatio.

XXXVI.

Licet homo necessitate naturae bonum appetat, nihilominus in prosecutione eorum in quibus rationem boni deprehendit, liber est libertate indifferentiae.

XXXVII.

Quum libertas a ratione pendeat, evidenter sequitur eam non haberi vel saltem imperfecte haberi in iis hominibus conditionibus abnormalibus in quibus rationis iudicium perturbatur vel impeditur.

XXXVIII.

Praeterea, etiam supposito habituali rationis usu, libertas plus minus impeditur iis omnibus quae opponuntur vel objectorum cognitioni, ut sunt ignorantia, error et inadvertentia, vel appetitus indeterminationi, ut sunt passiones et metus, vel imperio voluntatis in coeteras potentias, ut est violentia.

XXXIX.

Insanitatis distinctio in intellectualem, moralem et impulsivam a recentioribus inventa, non videtur satis fundata, nec est magnae utilitatis in scientia morali aut criminali: maioris momenti est vetus distinctio in varios perturbationis mentalis gradus quibus varii respondent gradus imputabilitatis et responsibilitatis.

XL.

Qui hypnoticae praxi se submittit, liberam sui ipsius dispositionem plus minus ad tempus saltem abdicat: hac autem abdicatione, quae licita non est nisi ob rationes graves, minime tollitur responsibilitas eorum quae in statu hypnotico patrantur.

XLI.

Doctrinam Sancti Thomae de concupiscentia ante-

cedenti voluntarium et liberum minuate vel etiam per accidens tollente, insulse nonnemo nuper traduxit ut temerariam et periculosam.

Henry Lea, in the International Journal of Ethics, April, 1895.

XLVII.

Ubi agitur de actuum moralitate aestimanda, concupiscentiae antecedenti assimilari possunt tum inordinatae inclinationes parentali haereditate transmissae, tum habitus personali actione contracti, hac tamen differentia quod transmissae inclinationes non sunt homini in causa voluntariae, voluntarii autem sunt habitus.

XLIII.

“Praecipua commendatione dignum existimamus nobile parum Societatum consilium quo a potu quolibet inebriante omnino abstinendum proponunt.”

Leo XIII. Ep., 27 Ap., 1887. Ad Episc. S. Pauli.

XLIV.

“Socialismi placitum de possessionibus in commune redigendis omnino repudiari oportet, quia iis ipsis quibus est opitulandum nocet; naturalibus singulorum juribus repugnat; officia reipublicae tranquillitatemque communem perturbat.”

Leo XIII. Enc. Rerum Novarum.

XLV.

Not less in the economic than in the political order the proper way to terminate controversy is by having recourse to reason rather than to violence; hence the application of arbitration to labor difficulties is by all means to be commended. For even though recourse to the board of arbiters be made optional and their decision left without coercive force, their sentence has yet great moral efficacy.

XLVI.

The theory that the human family is made up of several distinct species appeals in vain for proof to differences of color among the various races.

XLVII.

The fecundity of marriages between all races of men proves that all men belong to the same species and can therefore have descended from one couple.

XLVIII.

The moral and intellectual qualities common to all men prove the specific unity of the human family.

XLIX.

Verse 10 of Psalm XV.: "Thou wilt not leave my soul to Sheol, nor wilt thou give thy holy one to see corruption," is spoken not of preservation from death, but of release from death and therefore refers to the resurrection of Christ.

L.

The authorship of the last two verses of the Psalm "Miserere" is to be attributed to some one later than David.

Vidit Sacra Facultas,

THOMAS O'GORMAN, p. t. Decanus.

G. PÉRIES, p. t. a Secretis.

Vidit Rector Universitatis,

J. J. KEANE,

Episcopus Jassen.



DEUS LUX MEA.

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THESES.

I.

The literal sense is found in each and every passage of Scripture.

II.

Only one literal sense is found in each passage of Scripture.

III.

In the Old Testament, besides the literal sense, there is also the allegorico-prophetical mystical sense, which is intended by the Holy Ghost the same as the literal sense.

IV.

By textual and contextual considerations, as well as by the subject matter, prove that "Ipse," He, and not "Ea," She, is the subject of the verb "crush" in Psalm III. 15.

V.

The decree of the Council of Trent gives the Vulgate the same, extrinsic, public dogmatic authority.

VI.

Although the decree of the Council of Trent declares the Vulgate substantially conformable to the original, matters pertaining to faith and morals it does not require it to be free from accidental errors.

VII.

The Canon of Scripture defined by the Council of Trent binds as a dogmatic decree.

VIII.

The theory of subsequent inspiration, viz., that a Scripture originally composed by human industry alone

becomes Sacred Scripture by the subsequent approbation of the Holy Ghost or of the Church certifying that the book contains no error, is untenable.

IX.

Mere negative assistance is not sufficient for divine inspiration.

X.

Divine inspiration is distinct from and does not always presuppose divine revelation.

XI.

When the Church and the Fathers have not given determinate interpretation of any passage of Sacred Scripture, the Catholic interpreter must be guided by the analogy of the whole Catholic faith defined by the supreme teaching authority of the Church. This analogy of faith has a two-fold value; first, it serves as a negative criterion against false interpretation, and second, as a positive rule for discovering the true sense of dogmatic passages.

XII.

It is wrong to restrict divine inspiration to dogmatic passages and passages connected with them. It is co-extensive with Scripture at least in thought and things, but not in each individual word nor in the forms of expression.

XIII.

Immunity from error joined to sublimity, sanctity and harmony of doctrine cannot prove a book to be inspired.

XIV.

Neither the prophetic nor the miraculous content of a book can prove its inspiration.

XV.

Neither the simplicity of style nor the elegance of diction, nor the effect produced on the mind of the reader by these qualities can prove a book to be indeed.

XVI.

Even abstracting from the sacred character of the Bible as an inspired book sound historical criticism is sufficient to prove that Moses built some sort of a tabernacle for the Jewish people.

XVII.

The drafted stones now extant in the Haram-esh-Sherif cannot be ascribed to Solomon's time, otherwise they would be found neither on the northern side, which was the work of the Asmoneans nor on the southern or western side, which was the work of Herod, on the eastern side, where we have, as yet, no evidence of their existence.

XVIII.

Herod did not enlarge the Temple of Solomon, but enlarged the Temple enclosure and consequently raised it a greater height.

XIX.

It is certain that Solomon built the east wall of the Temple on which the Temple stood. However it is probable that the eastern wall of the Temple enclosure as it now stands was not the work of that King.

XX.

The portion of the southern wall of the Temple enclosure, known as the double gate and that part of the eastern wall called the golden gate, were entirely remodelled by the Emperor Justinian.

XXI.

It is most probable that the place occupied by the sacred Rock was the ancient site of Solomon's Temple.

XXII.

The handwriting of the Codex Vaticanus shows that the Codex is probably of the fourth century.

XXIII.

The older a codex is presumably the more value it is but this is not an absolute rule.

XXIV.

"The Textus Receptus" has no critical authority and such.

XXV.

The Latin Vulgate is of great use in discovering amongst variant readings the authentic one.

XXVI.

Emendation by conjecture is not admissible in the sacred text.

XXVII.

The multiplicity of variant readings does not prevent us from finding the true reading.

XXVIII.

St. Luke is the author of the Acts of the Apostles.

XXIX.

The citations from the Old Testament are according to the LXX and not later modified into harmony with the same LXX.

XXX.

The three accounts of the conversion of St. Paul do not differ even in detail.

XXXI.

* *Mysterium ss. Trinitatis rationi mellatenus repugnans.*

XXXII.

ae sunt in Christo naturae integrae distinctae inclusae et impermixtae, unica autem persona.

XXXIII.

ra realis et substantialis corporis et sanguinis J. Christi in Eucharistia praesentia demonstratur verbis institutionis Matth. 26, 26, ss; Marc. 14, 22, Luc. 22, 19, ss. et 1 Cor. 11, 24. ss.

XXXIV.

luntas non ita gratiae praevenienti consentit ut possit etiam dissentire; proinde sub gratiae in- a manet libera, neque ad unum determinatur.

XXXV.

e resignation of Celestine V., in view of his inability to administer the Church in difficult times, was act of great wisdom.

XXXVI.

e desire of Boniface VIII. to make peace between England and France, and his defense of the immunity of church property from taxation, justified the issuing of the bull "Clericis laicos."

XXXVII.

the treatment which the Colonna cardinals received at the hands of Boniface VIII. is strictly in accord with the jurisprudence that regulated the relations between lord and feudal subjects.

XXXVIII.

the bull "Unam Sanctam" of Boniface VIII. does not claim a supreme feudal right over states or kings, but sets forth some principles as to the relation of spiritual power to the temporal power which are applicable to all Christian states, and were recognized as the public rights of that era.

XXXIX.

“Esto ut opifex atque herus libere in idem placitum consentiant; subest tamen semper aliquid ex justitia naturali idque libera pasciscentium voluntate majus et antiquius, scilicet alendo opifici frugi quidem et bene morato, haud imparem esse mercedem oportere.”¹

XL.

Non solum ex justitia naturali merces par esse debet alendo opifici frugi quidem et bene morato, “verum² etiam ex aequitate soc sociali satis ampla esse debet ut ea se uxoremque et liberos tueri commodum queat.”

XLI.

Licet cessatio laboris ex proposito non sit absolute mala, tamen ea secum affert incommoda et pericula ut quantum fieri potest praecavenda sit. “Qua in re illud magis efficax ac salubre, antevertere auctoritate legam, malumque ne erumpere possit prohibere, amotis matu ture caussis, unde dominorum atque operariorum conflictus videatur extiturus.”

XLII.

Hebr. XI., 1. Apostolus “definitionem fidei ponit complete sed obscure.”³

XLIII.

Fides et scientia sunt duo modi cogniscendi, distincti non separati sed conjuncti et subordinati numquam tamen oppositi.

XLIV.

Actus fidei theologicae liber est non solum libertate exercitii sed etiam liberate specificationis.

¹ *Enc. Rerum Novarum.*

² *Enc. Rerum Novarum.*

³ *S. Thoma in h. l.*

XLV.

itis ad justificationem consequendam absolute
arius est et semper fuit necessitate medii aliquis
idei theologicae.

XLVI.

otiato quae fit vel per cambium vel per permuta-
jurium incorporeorum est clericis interdicta.

XLVII.

ultura Ecclesiastica deneganda est tum excom-
atis denunciatis tum peccatoribus publicis qui
a dederunt signum emendationis ante mortum.

XLVIII.

le each of the theories hitherto advanced to ac-
for the phenomena of hypnotism has a partial
no sufficient explanation of all the facts has been
ed.

XLIX.

notic phenomena furnish no sound argument
t free will.

L.

notism, though not *per se* evil, may by abuse
e dangerous, both physically and morally.

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DEUS LUX MEA.

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S. THEOL. BACCALAUREUS

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THESES.

I.

Comparatio generis humani lapsi, quocumque modo medio eam Deus efficere voluerit, opus fuit liber-
e ejus misericordiae, ideoque nulla fuit Deo eam
ciendi necessitas.

II.

Proposita Dei voluntate genus humanum a peccato
andi, necessaria dici nequit Verbi Incarnatio, cum
modis salutem afferre Deus pro infinita sua poten-
c sapientia potuisset.

III.

Quamvis vero aliis modis Deus liberare nos potuisset,
ri tamem nequit modum quo Verbi Incarnatione nos
nit, esse convenientissimum.

IV.

hypothesi autem, quod pro peccato humani gene-
ivina Justitia satisfactionem postularet adaequa-
ideoque hominum liberationem non vellet nisi per
nptionem proprie dictam, Incarnatio Divinae Per-
e unicum fuit medium ; unde hoc sensu Incarnatio
debet necessaria.

V.

o sic decernente Christus secundum carnem idcirco
nere nostro est, ut tanquam caput juridicum gene-
ausam humanam in se susciperet Deoque Patri
factionem injuriae per peccatum illatae aequiva-
m exhiberet.

VI.

Est autem conveniens satisfaciendi pro alio modus
a aliquis se subicit poenae, quam alius meruit : et
Christus mori voluit, ut moriendo pro nobis satis-
et.”¹

VII.

Satisfactionis Christi ratio subvertitur ab iis, qui cum Arminianis eam esse adaequatam negant ex eo quod Christus aeternas inferni poenas minime sustinuerit, tum ab iis, qui cum Protestantibus non paucis adaequatam eam esse inde explicant, quod Christus ipsas damnatorum poenas expertus fuerit.

VIII.

Doctrina Reformationum de redemptionis opere, cum erroneis eorum placitis de peccato originali atque justificatione arctissima necessitudine cohaeret.

IX.

Scholasticorum doctrinam juxta quam meritum suum Christus obtulit pro hominibus omnibus, "quoad sufficientiam," non vero "quod efficaciam," plane adulterant Calviniani et Janseniani, terminos illos scholastici usu tritos ita interpretantes, ut alterum quidem a meritum oblatum in se, alterum vero ad offerentis voluntatem referrent.

X.

Mentem Aquinatis nullatenus assecutus est Harnack asserens scholae principem in explicanda ipsa intrinseca vi ac ratione operis redemptionis "incipiente" haesisse inter multiplices redemptionis conceptus, "nec quidquam certi ex ejus doctrina posse deduci."

XI.

Ad substantiam doctrinae quod attinet, Socinianorum haeresim instaurant et Rationalismi vulgaris placita a Soteriologiam transferunt ii qui cum Bushnell, Young, Ritschl et aliis, in solo "influxu morali," a Christi vita et morte derivato, opus redemptionis positum esse ducunt.²

¹Harnack, *Lehrbuch der Dogmengeschichte*, Vol. III.

²Bushnell, "Vicarious Sacrifice in Principles of Universal Obligation," Young, "The Life and Light of Men."

Ritschl, "History of the Christian Doctrine of Justification and Reconciliation."

XII.

sacerdotii Christi eminentiam prae sacerdotibus le-
bus insigniter S. Paulus declarat, evolvens (ad
r. VII.) mysterium sacerdotii Melchisedechiani,
ad totum figura ac typus erat sacerdotii Christi.

XIII.

eadem epistola praesertim (C. VIII.-X.) hanc veluti
sim illustrat: Christus sanguine suo fuso morteque
verum propriumque obtulit sacrificium ordinis
ae eminentis; ad quod sacrificia Veteris Testamenti
secus se habent quam typi ad antitypum, umbrae
veritatem.

XIV.

verba institutionis Eucharistiae ab Evangelistis
(Matth., Marc., Luc.) et a S. Paulo ita referuntur, ut
signum tantum et figuram corporis et sanguinis
nini, sed ipsum ejus corpus et sanguinem sub visi-
ous speciebus in Amoris Sacramento constitui
constrent.

XV.

potius Christiani nominis consensione constat Eu-
charistiae celebratione contineri sacrificium incruentum
dem, attamen verum et proprie dictum.

XVI.

fallitur et fallit Pusey affirmans usque ad saec. 15.
ns dogma transsubstantiationis liberae fuisse dis-
tinctionis; imo doctrinam de remanente substantia
is et vini in SS. Sacramento adeo visam fuisse re-
am a periculo haereseos, ut potius haberetur com-
ior ad praecavendas difficultates.

XVII.

alienissima est a veritate assertio ejusdem Doctoris
niensis, ex doctrina Scholasticorum, praesertim
cti Thomae, S. Bonaventurae et Scoti, transsub-
stantiationem ad dogma non pertinere Catholicum.

XVIII.

ratia Divinae Maternitatis, qua character perso-
s Mariae continetur, non constituitur tantum phy-

siologica relatione radicis ad fructum, qua Virgo veritas est Deipara, neque expletur eo, quod divina Maternitas concipitur ut munus a Deo Mariae impositum et cum specialibus gratiis connexum ; sed praecipue consistit in supernaturali eaque spiritali unione personae Mariæ cum divina Persona Filii, qua ipsius et mater est et sponsa.

XIX.

Quamvis religionis universalitas *facti* a nonnullis in dubium vocata fuerit, nihilominus, intimius inspectis populorum tum antiquiorum tum recentiorum vita et historia, constat semper et ubique humanum genus aliquali religioso cultui addictum fuisse.

XX.

Facti ita universalis causa non est homini extrinseca quemadmodum ab aliquibus existimatum est ; sed est homini intrinseca ; haec autem reponenda est non in aliquo sensu vel facultate speciali, nec in sensatione seu sensibili rerum perspectione ; sed in ratione, quae ex effectibus ad causam ascendens Deum quasi sponte apprehendit eique se subjicit.

XXI.

Licet religionis nomen et apparentiam retineant Positivistae, Pantheistae, Kantiani alique recentiores tamen vi sui systematis veram religionis notionem pervertunt. Rejecta igitur quacumque ab ipsis tradita definitione, dicendum est cum S. Thoma, religionem esse virtutem "per quam homines Deo debitum cultum et reverentiam exhibent."¹

XXII.

Ex similitudinibus quae Christianismum inter ceteras religiosas formas existunt, immerito prorsus nonnulli scientiae religionum cultores deducunt Christianismum vel ab illis formis derivatum esse, vel iisdem quibus illae naturalibus causis originem debere.

XXIII.

The Unknowable in the modern agnostic sense cannot be the object of religion.

¹S. Thomas, 2.-2., q. 80. a. 1 c.

XXIV.

sa analysis conceptus obligationis ostendit in ea
ineri ideam superioris voluntatem suam imponen-
hinc Kantiana theoria de rationis autonomia min-
admitti potest.

XXV.

xistit veri nominis lex moralis omnibus legibus
ani anterior, superior, universalior; quae id circo-
ralis vocatur, quia natura indita est a Summo ejus
tore, et ab ipsa natura docetur.

XXVI.

Legis naturae promulgatio est ex hoc ipso, quod
eam mentibus hominum inseruit naturaliter cognos-
lam.”¹

XXVII.

Quoniam ad perdendas familias frangendasque reg-
um opes nihil tam valet quam corruptela morum,
e perspicitur prosperitati familiarum ac civitatum
ime inimica esse divortia.”²

XXVIII.

Opificibus coire in sodalitia utilitatum sibi compar-
arum gratia jus est, libente Ecclesia nec repug-
e natura.”³

XXIX.

Longinquior vel operosior labor, atque opinatio
ae mercedis causam non raro dant artificibus
nobrem opere se solvant ex composito, otioque
ant voluntario. Cui quidem incommodo usitato et
i medendum publice, quia genus istud cessationis
heros dumtaxat, atque opifices ipsos afficit damno,
mercuris obest reique publicae utilitatibus: cum-
haud procul esse a vi turbisque soleat, saepenu-
o tranquillitatem publicam in discrimen adducit.
in re illud magis efficax ac salubre, antevertere
oritate legum, malumque ne erumpere possit pro-

Thomas, 1-2. 90, a. 4. ad. q. 1.

o. XIII. Enc. *Longinqua*.

o XIII. Enc. *Longinqua*.

hibere, amotis mature causis, unde dominorum atque operariorum conflictus videatur extiturus.”¹

XXX.

The Rationalistic principle which asserts that reason is absolutely autonomous and independent, the only norm of religion, and the limit of truth, is itself contrary to reason.

XXXI.

The theory of Eclectics and other rationalists, who hold that truth is relative and mutable, destroys all certain knowledge and involves a contradiction in terms.

XXXII.

The fundamental error of Pantheism lies in the fact that its advocates confound the efficient and formal causes of the universe.

XXXIII.

The Agnostic teaching summarized in Mr. Spencer's statement that, “the Power which the Universe manifests to us is utterly inscrutable,”² contains a direct contradiction.

XXXIV.

Divine Supernatural revelation, whether mediate or immediate, is manifestly possible.

XXXV.

Superaddita fuit divinitus legi naturae lex gratiae a Deo Auctore data ad homines actibus supernaturalibus ad supernaturalem finem ordinandos.

XXXVI.

The Inspiration of at least the Procanonical Books of the Old Testament can be proved from II. Tim. C. III., v. 15, 16.

XXXVII.

Negative assistance, by which the writer of Sacred Scripture is preserved from error, is not sufficient for Inspiration.

¹Leo. XIII. *Enc. Rerum Novarum*.

²H. Spencer, *First Principles*, Ch. II.

XXXVIII.

the theory of subsequent inspiration, according to which a book, which is the exclusive product of human intellect, becomes Sacred Scripture on the subsequent approbation of the Church or the Holy Ghost certifying that there is no error therein, is destructive of the concept of Inspiration.

XXXIX.

The Calvinistic criterion, according to which the Holy Spirit by an immediate and internal illumination, is said to reveal to each individual which books are inspired and which are not, is insufficient to prove with certainty the fact of Inspiration.

XL.

The first verse of Genesis teaches creation *ex nihilo*.

XLI.

Both Faith and Science condemn the assertion that the human soul is evolved from matter by the action of physical forces.

XLII.

Not only is the common origin of the human race taught explicitly in Sacred Scripture, but it is also implicitly implied in those passages which affirm man's relation to the Supernatural Order, the universality of original sin and human redemption.

XLIII.

Though Anthropology cannot prove apodictically the common descent of the human race, still it does not oppose this postulate of Catholic Faith; but on the contrary testifies to the specific unity of mankind as evidenced by the presence in all men of intellectual and moral faculties.

XLIV.

The Ethnographical classifications of mankind based on physiological characteristics are only racial, and offer no opposition to those dogmas of Faith which affirm man's common origin and specific unity.

XLV.

One of the remote causes of the Reformation was the Great Western Schism, because of the weakening of the Papacy in public opinion.

XLVI.

The translation of the Holy See to Avignon was the result of two factors, the troubled condition of Italy and the ambition of France.

XLVII.

"The dark points of the Avignon period of the Papacy have been exaggerated. The assertion that the Government of the Avignon Popes was wholly ruled by the 'will and pleasure of the Kings of France,' is in this general sense, unjust."¹

XLVIII.

"Romani Pontifices, ob hanc causam quod re christianae administrandae divinitus tenent principatum, suos peregre legatos ad gentes populosque christianos mittere vel ab ultima antiquitate consueverunt."²

XLIX.

The paintings and sculpture found in the Roman Catacombs are evidences of the religious use of images among the Christians of the first three centuries.

L

It is probable that the persecution under Nero was extended by imperial edict to the whole Empire.

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¹Pastor, Hist. of the Popes, (tr. by Fred. I. Antrobus), Vol. I., Book 1

²Leo XIII. *Enc. Longinqua.*

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THESES.

I.

state of the Roman world in the early imperial was well fitted for the rapid propagation of anity.

II.

is sufficient historical evidence that St. Peter and the Church of Rome, and governed it as its bishop until his death.

III.

ing the early centuries of the Christian era was considered as the primatial See of the an world, and its supreme authority was univer-ecognized.

IV.

number of Christian martyrs was very great in st three centuries, and the Church has always erred their constancy as a proof of her divine

V.

inscriptions of the Catacombs furnish useful ce to several points of Catholic doctrine.

VI.

Gnostic heresies were based upon a principle of n, i. e. two eternal principles, the one essentially he other essentially evil, in their exposition of they introduced doctrinal elements from Jewish, and Christian sources.

VII.

Montanist heresy maintained the right of private etation of the Scriptures, and rejected the hical authority of the Church.

VIII.

Manichæan heresy was an attempt to combine an elements with a Zoroastrian dualism.

IX.

The Fathers of the first three centuries, though the language was at times obscure and imperfect, taught orthodox doctrines concerning the Trinity.

X.

Pope Liberius did not subscribe to any heretical formula of the Semi-Arians.

XI.

The barbarian conquerors of Rome owed their political, social and literary culture to the teachings of Christianity and to the zeal of the contemporary Catholic bishops.

XII.

The venerable Hosius of Cordova did not renounce the orthodox faith of Nicaea, though he erred in holding even temporary communion with the Arians.

XIII.

It is historically certain that the early Irish Church from the fifth to the eighth century was in communion with Rome, and recognized its supreme spiritual jurisdiction.

XIV.

The early Irish missionaries in England and on the Continent were not only holy and learned men, but orthodox members of the Roman Catholic Church.

XV.

The conversion of England by St. Augustine and his companions furnishes conclusive proof of the Roman Catholic character of early English Christianity.

XVI.

The resignation of Celestine V. was voluntary, the mode of his imprisonment was his own choice, though the imprisonment itself was imposed upon Boniface by the dangers of the times and the weakness of Celestine.

XVII.

his struggle with Philip the Fair of France, Boniface VIII. was defending the recognized prerogatives of the Holy See in temporal matters.

XVIII.

Boniface VIII. did not go beyond his rights as a temporal sovereign in his treatment of the Colonnas.

XIX.

The trial of Boniface VIII. investigated by Philip the Fair, and allowed by Clement V., issued in the condemnation of Boniface.

XX.

The translation of the papal administration from Rome to Avignon under Clement V., was no new thing in the history of the papacy, except as to the duration of its absence from the Eternal City.

XXI.

Philosophia moralis, cum sit scientia principiorum quibus homo ad ultimum finem dirigitur, haberi debet ut quædam omnium scientiarum practicarum regina.

XXII.

After various systemata quibus Theologi moralem philosophiam comprehenderunt, illud omnino eminet quod Thomas evolvit in secunda parte Summæ.

XXIII.

Ultimus hominis est Deus tum glorificandus tum possidendus.

XXIV.

Debitus ordo ad finem secundum aliquam regulam determinatur, quæ quidem regula in his quæ secundum naturam agunt est virtus naturæ, quæ inclinatur in finem. . . . In his vero quæ aguntur per rationem regula proxima est ratio humana, regula ultima est lex aeterna."

S. Thomas, 1, 2, q. 21, a. 1.

XXV.

Libertas illa quae operationis moralis et salutaria conditio est essentialis, et quae idcirco sensu christiano libertas simpliciter dicitur, non est libertas a sola coactione, sed est libertas a necessitate, seu a vi intrinseca determinante.

XXVI.

“Si quis recte consideret, omnia ex quibus fides potest definiri in Apostoli descriptione (Hebr. XI. 1) tanguntur, licet verba non ordinentur sub forma definitionis.”

S. Thomas, 2, 2, q. 4, a. 1.

XXVII.

“Convenienter distinguuntur actus fidei per hoc quod est credere Deo, credere Deum, credere in Deum.”

S. Thomas, 2, 2, q. 2, a. 2.

XXVIII.

Ad actum fidei necessaria est gratia illustrationis pro intellectu et inspirationis pro voluntate, non solum medicinalis sed etiam elevans, adeoque actus fidei est entative supernaturalis et necessitas gratiae est absoluta.

XXIX.

“Quantum ad substantiam fidei non est factum eorum augmentum per temporum successionem sed quantum ad explicationem crevit numerus articulorum.”

S. Thomas 2, 2, q. 1, a. 7.

XXX.

Nomen “Dei Genitrix” est supremus titulus honoris in pura creatura et radix omnium excellentiarum Beatissimae Virginis.

XXXI.

Beatae Virgini Mariae debetur cultus hyperduliae: iste autem cultus constanter in Ecclesia tributus est, primis etiam saeculis et nominatim ante haeresim Nestorianam, vel Ephesinam Synodum.

XXXII.

cultus religiosus Sanctorum, qui in se legitimus est, modo subordinatus maneat), ab initio Ecclesiae viguit per totum orbem Christianum exercebatur jam anteculum quartum.

XXXIII.

Rectae rationi conformis est cultus reliquiarum: huiusmodi autem cultus ab Ecclesiae incunabulis inter christianos viguit.

XXXIV.

“Quamquam societates privatae existunt in civitate etque sunt velut partes totidem, tamen universe ac se non est in potestate reipublicae ne existant proferre. Privatas societates inire concessum est homini et naturae.”

Leo XIII. Enc. Rerum Novarum.

XXXV.

“Vindicari et in tuto poni iura multitudinis rectum etque optabile, verumtamen non praetermittendis officiis. Officia vero permagna ea esse, aliena non tantum; singulos esse sinere ad suas res liberos; quominus eam suam collocare queat ubi libet et quando libet, prohibere neminem.”

Leo XIII. Enc. Longinqua.

XXXVI.

Romanus Pontifex ab ipso Domino in Beato Petro Apostolorum principe, visibilis ecclesiae petra constitutus est, eoque ipso primatum jurisdictionis in universam obtinet ecclesiam.

XXXVII.

“Romani Pontifices, ob hanc causam quod rei christianae administrandae divinitus tenent principatum, eos peregre legatos ad gentes populosque christianos mittere vel ab ultima antiquitate consueverunt.”

Leo XIII. Enc. Longinqua.

XXXVIII.

Divina potestate sibi collata Ecclesia suos ministros eligit et instruit et instituit.

XXXIX.

Valida est consecratio a quocumque vero episcopo facta, attamen ad ejus liceitatem fieri hodie debet a consecratore ab Apostolica Sede designato, cui dum alii episcopi assistunt.

XL.

Episcopus potest promovere executionem legum generalium ecclesiae per legem particularem accommodatam indoli suae plebis.

XLI.

Jure suo utitur ecclesia, nec ullum affert societati civili incommodum, dum vult clericos in sacris ordinibus constitutos lege perpetui coelibatus adstringi.

XLII.

Auctoritas ecclesiastica proprium jus retinet sepulture sacram denegandi etsi forsitan ex hac denegatione aliquod incommodum in vivos redundaret.

XLIII.

Supernaturalis unio ecclesiae cum Christo et per Christum in seipsa praeclare exhibetur in iis Scripturae locis quibus eam esse mysticum Christi capitulum corpus docemur.

XLIV.

“Corpus et Sanguis Domini Nostri Jesu Christi in sacramento altaris sub speciebus panis et vini veraciter continentur, transubstantiatis pane in corpus et vino in sanguinem potestate divina.”

Concil. Lat. IV.

XLV.

Verbis illis: “Hoc facite in meam commemorationem”

nem," Christus instituit Apostolos sacerdotes, atque
 inavit ut ipsi aliiue sacerdotes offerrent Corpus et
 sanguinem suum.

Con. Trid., Sess 22, Can 2.

XLVI.

The Bible furnishes sufficient historical proof that a
 tabernacle existed among the Hebrews during their
 wandering in the desert.

XLVII.

There is, strictly speaking, nothing in the Book of
 Judges that clearly denies the existence of the Aaronic
 priesthood.

XLVIII.

It is more probable that the Palestinian Canon was
 the only one officially recognized by the Jews.

XLIX.

The contents of Holy Scripture, whether doctrinal
 historical or æsthetical, are insufficient to prove the
 truth of inspiration.

L.

Immediate private revelation of the Holy Spirit can-
 not be employed as a proof of inspiration.

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SACRA THEOLOGIA

ad Universitatem Catholicam Americæ

CONSEQUENDUM

PUBLICÆ PROPUGNABIT

PHILIPPUS O'RYAN,

SACERDOS ARCHIDIECESIS SANCTI FRANCISCI,

S. THEOL. BACCALAUREUS

HORA IX. A. M. DIE XI. JUNII A. D. MDCCCXCV.

WASHINGTON
TYPIS STORMONT ET JACKSON

1895

UNIVERSITAS CATHOLICA
AMERICA, WASHINGTONII.

FACULTAS THEOLOGICA.

1894-95.

No. 22.

THESES

DEUS LUX MBR.

THESES

QUAS

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THESES.

I.

The measurement of sensation neither assumes nor
rejects the principles of materialism.

II.

The facts adduced in support of Weber's law oblige
to reject the theory which establishes an equivalence
between external forces and sensations.

III.

The theory of association does not account for all
of conscious activity.

IV.

Consciousness offers irrefragable proof for the freedom
of the will.

V.

The phenomena of hypnotism do not discredit the
autonomy of consciousness in favor of human liberty.

VI.

Though mind and brain are intimately connected,
the facts of psychology forbid us to identify them.

VII.

Though there exists a correspondence in the order in
which human faculties and brain develop, it cannot be
said that mind is evolved from matter.

VIII.

Conditiones moralitatis, imputabilitatis, responsibili-
tatis licet inter se connexae, sunt tamen distinctae:
omnes autem moralitas, imputabilitas, responsibilitas
supponunt eorum libertatem.

IX.

Scientia morali supremi momenti est consideratio
ultimi hominis: "Cognitis enim rerum finibus,
intelligatur quid sit et bonorum extremum et

malorum, inventa vitæ via est, conformatioque omnium officiorum.

Tullius, De Fin. V. 6.

X.

Finis ultimus hominis est Deus tum glorificandus tum beate possidendus.

XI.

Haec Dei gloria et hominis felicitas intime inter se connectuntur: "Si tamen de utriusque finis origo quaeritur, dicendum est, ultimum operis finem Dei gloriam, ad quam etiam rerum creaturarum et hominum felicitas referatur. Dei enim gloria quum utpote Deum respiciens altioris sit ordinis quam hominis felicitas, hanc sibi submissam subservire utrumque habeat, decet."

Conc. Prov. Colon. P. I. C. III.

XII.

Finis ultimi consecutio tum quoad Dei glorificationem tum quoad hominis felicitatem non est humanae vitae sed alterius tantum; praesens enim vita non est status perfectionis, sed praeparationis et tendentiae ad perfectionem.

XIII.

Formale legis moralis elementum est obligatio seu soluta necessitas agendi fundata non tantum in interna sed etiam in externa convenientia humanae naturae et in rerum ratione sed in imperio divino.

XIV.

Nulli sufficienti rationi innixum est systema auctoritatis rationis a Kantio propositum.

XV.

Systemata ethica a J. Stuart Mill¹ et ab H. Spinoza proposita deficiunt tum in explicanda norma actionum tum in assignando obligationum fundamento.

¹*Dissertations and Discussions V. III. Utilitarianism*

²*The Data of Ethics C. I. II. III.*

XVI.

Quum "a theologis consideretur peccatum praecipue secundum quod est offensa contra Deum ; a Philosopho tem morali secundum quod contrariatur rationi,"¹ inde orta est appellatio peccati Philosophici et Theologici ; cavendum tamen est ne peccatum Philosophicum a Theologico separari posse existimetur.

¹*St. Thomas*, 1, 2, q. 71, a. 6 ad 5.

XVII.

"Cum Deus sit gubernator ac totius universi rector, praesertim rationalium creaturarum, illarum finis exiens : actus humani, ut boni vel mali, non tantum ad homines, sed apud Deum meritorii vel demeritorii esse dicuntur."

St. Thomas, 1, 2, q. 21 a. 4.

XVIII.

"Insitum homini natura est, ut in civili societate vivat ;"¹ variae tamen societatis formae ab hominum civitate pendent.

¹*Leo XIII.*, *Encyc. Immortale Dei*.

XIX.

"Homo propensione naturali sicut ad conjunctionem tendit congregationemque civilem, sic et alias cum aliis inire societates expetit, exiguas illas quidem et perfectas, sed societates tamen. Nunc vero quamvis etiam societates privatae existunt in civitate, ejusque partes velut partes totidem, tamen universe ac per se non debent in potestate reipublicae ne existant prohibere. Privatas enim societates inire concessum est homini secundum naturae."

Leo XIII., *Encyc. Rerum Novarum*.

XX.

"Licitum est quod homo propria possideat et est etiam necessarium ad humanam vitam."

St. Thomas, 2, 2, q. 66, a. 2:

XXI.

Beatitudo, ad quam in praesenti divinae providentiae oeconomia homo destinatus est, non naturalis est sed intrinsece supernaturalis.

XXII.

Quia Deus ex infinita bonitate sua ordinavit hominem ad finem supernaturalem revelatio absolute necessaria dicenda est.

XXIII.

Revelatio per Jesum Christum et per Spiritum Sanctum in Apostolis est completa.

XXIV.

Hebr. XI. 1, Apostolus "definitionem fidei ponit complete quidem, sed obscure."

St. Thomas, in h. l.

XXV.

"In fide si consideremus formalem rationem objecti nihil est aliud quam veritas prima. Si vero consideremus materialiter ea quibus fides assentit, non solum est ipse Deus, sed etiam multa alia; quae tamen suum assensu fidei non cadunt, nisi secundum quod habent aliquem ordinem ad Deum."

St. Thomas, 2-2, q. 1, a. 1.

XXVI.

Cultus qui Deo religione praestatur non modo internus et privatus sed etiam externus et publicus debet esse, scilicet "Deum civilis societas qua societas est parentem et auctorem suum agnoscat necessarium esse atque ejus potestatem dominatumque vereatur et colat."

Leo XIII., Encyc. Libertas.

XXVII.

No argument against the necessity of external worship can be deduced from John IV., 21-24.

XXVIII.

In spite of certain exaggerations, the number of

Christian martyrs was very great, and their constancy a proof of the divinity of the Christian religion.

XXIX.

The persecution of Nero was a general, not a local one, and supposes a general imperial edict.

XXX.

The Christians of the first three centuries underwent severe literary persecution.

XXXI.

The original Montanist heretics held the orthodox doctrine concerning the Trinity.

XXXII.

That Simon Magus came to Rome and received public honors there is supported by reliable historical proofs.

XXXIII.

The Church of Rome counted several noble families among her members from the earliest period.

XXXIV.

It is probable that Seneca was acquainted with the Christian doctrines.

XXXV.

The epitaph of Abercius is an evidence of the influence and authority of the early Roman Church.

XXXVI.

The correspondence of Pope Honorius I. does not offer any historical evidence against the Catholic doctrine of Papal Infallibility.

XXXVII.

The English nation, from its conversion under Gregory the Great to the Reformation, never faltered in its ecclesiastical allegiance to the See of Rome.

XXXVIII.

The theological literature of the early English Church

shows that it did not essentially differ in doctrine or discipline from the Church of Rome.

XXXIX.

The genuine tradition of the Ignatian Epistles is preserved in the form commonly known as the Short Recension.

XL.

It is very probable that the martyrdom of St. Polycarp took place 155-156 A. D.

XLI.

The Epistle of St. Polycarp to the Philippians and that of the Church of Smyrna to the Church of Philadelphia are genuine documents.

XLII.

The Christian Episcopate was the saviour of western society in the centuries that followed the dissolution of the Roman Empire.

XLIII.

In passages pertaining to faith and morals, the Catholic interpreter is not allowed to explain Sacred Scripture contrary to the sense which the Church has ever held.

XLIV.

In dogmatic passages, Sacred Scripture must not be interpreted contrary to the unanimous consent of the Fathers when they speak as witnesses of Tradition.

XLV.

The decree of the Council of Trent forbidding us to interpret Sacred Scripture contrary to the sense of the Church and the consent of the Fathers is to be understood not only negatively but also positively.

XLVI.

Ecclesia jure divino habet potestatem legislativam civili potestate independentem.

XLVII.

"Quidquid est in rebus humanis quoquo modo sacram, quidquid ad salutem animarum cultumve Dei pertinet, sive tale illud sit natura sua, sive rursus tale intelligatur propter causam ad quam refertur id est omne in potestate arbitrioque Ecclesiae."

Leo XIII., Encyc. Immortale Dei.

XLVIII.

"Romanus Pontifex successor est Beati Petri principis Apostolorum et verus Christi vicarius, totiusque ecclesiae caput et omnium Christianorum pater et doctor existit."

Conc. Vat. Const., Pastor Aeternus, c. 3.

XLIX.

"Potestate propria et ordinaria in omnibus omnino rebus ecclesiasticis pro toto orbe Catholico dispensare potest non solum Concilium Oecumenicum sed etiam summus Pontifex."

Bouquillon, Theol. Fund. n. 166.

L.

"Romani Pontifices ob hanc causam quod rei Christianae administrandae divinitus tenent principatum, nos peregre legatos ad gentes populosque Christianos mittere vel ab ultima antiquitate consueverunt. Id autem non extrinsecus quaesito sed nativo jure suo."

Leo XIII., Encyc. Longinqua.

Vidit Sacra Facultas,

THOMAS O'GORMAN, p. t. Decanus.

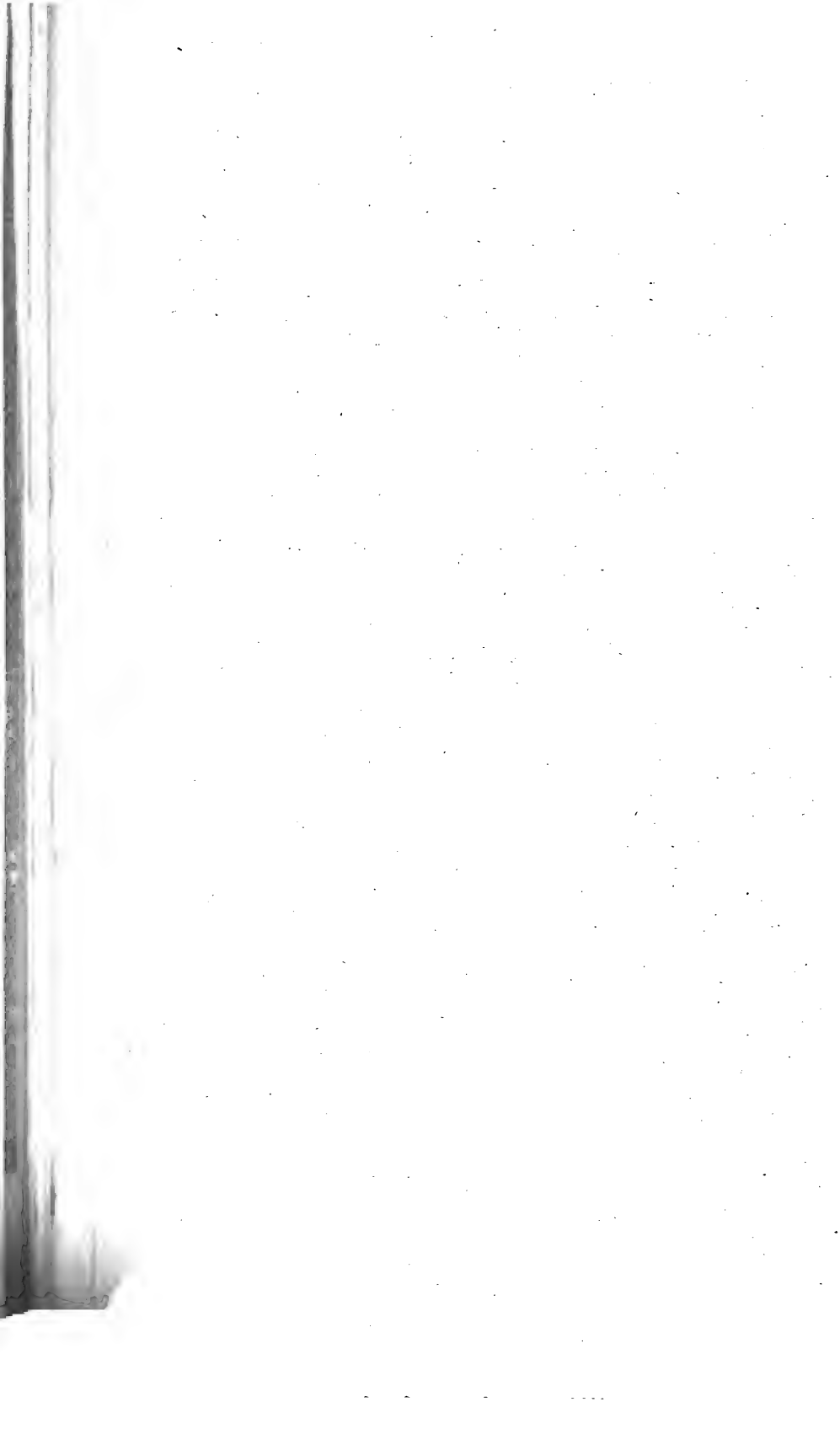
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THESES.

I.

There is a unity of purpose and of plan in Genesis.

II.

Exodus XX, 24-26, cannot reasonably be construed as sanctioning the offering of sacrifice in any place where ever an altar might be built.

III.

A central, pre-eminent, although not exclusive, sanctuary existed in Israel in the age of the Judges.

IV.

It is probable that the names Mispah (of Benjamin), Nob, and Gibeon (I Kings, III, 4) refer to one and the same sanctuary.

V.

Independently of the testimony of II Par., 1, 3, there is probable evidence that the sacredness of Mispah (of Benjamin), Nob, and Gibeon was due to the presence there of a tabernacle, morally identical with that of Mosaic origin.

VI.

The Mosaic law requiring that sacrifices should be offered exclusively at one sanctuary was not in force several centuries before the building of the Temple.

VII.

Contrary to the opinion of Stade, Josiah underwent some reforms in public worship before the finding of the book of the law in the eighteenth year of his reign.

VIII.

That feature of the Graf-Wellhausen theory which assigns the origin of the law of centralization of worship to the eighteenth year of King Josiah is untenable.

IX.

The inspiration of at least the protocanonical books of the Old Testament is proved from II Timothy III, 14.

X.

Negative assistance, or the preservation of the words of Scripture from error by the Holy Ghost, does not suffice to constitute inspiration.

XI.

Inspiration did not deprive the sacred writers of consciousness and intelligence.

XII.

Inspiration did not deprive the sacred writers of the liberty of will.

XIII.

Inspiration did not generally exempt the human writer from the necessity of industry in composing.

XIV.

That the Apostles considered the deuterocanonical books of the Old Testament as divinely inspired is evident from the approbation which, by their practice, they gave to the Septuagint version.

XV.

Though many of the Fathers excluded from the canon the deuterocanonical books of the Old Testament, still they never denied the divine character of these books.

XVI.

Though the Decree of Trent declared all the books of Scripture to be equally sacred and canonical, still the Council did not expressly condemn the opinion of Jerome and many of the Greek Fathers, who admitted a difference of authority between the protocanonical and deuterocanonical books of the Old Testament.

XVII.

The Calvinistic criterion of inspiration, viz., that we know the divine origin of the sacred books by an immediate, private, internal, illumination by the Holy Spirit, is false.

XVIII.

The testimony of the Holy Ghost to the fact of the inspiration of Scripture cannot be securely transmitted through mere human tradition, but only through divine ecclesiastical tradition.

XIX.

The Protestant Reformers, in fixing their Canon of Scripture, were largely influenced in practice by that ecclesiastical tradition which, in theory, they rejected.

XX.

There is but one literal sense in any portion of Scripture.

XXI.

It is proved, from the New Testament, that there is in the Old Testament a mystical allegorical sense which refers to Christ and to the Church.

XXII.

Semler's system of interpretation, according to which the New Testament is not to be understood in its grammatico-historical sense, but as if Christ and the Apostles conformed their teachings, by positive grammatical accommodation, to the imperfect and superstitious opinions of their contemporaries, is false and arbitrary.

XXIII.

The system of moral interpretation invented by Semler is arbitrary and false, and does violence to the sacred text.

XXIV.

To admit the non-historical character of many prophecies of the book of Job is not inconsistent with its inspiration.

xxv.

is probable that Job XIX, 25, 26, contains an intimation of the future resurrection of Job's body.

xxvi.

The Dome of the Rock in the Haram-esh-Sherif with its probability marks the site of Solomon's Temple.

xxvii.

Solomon's platform for the Temple extended on the east as far as the present eastern wall of the Haram enclosure.

xxviii.

The present northern boundary of the Temple area is the same as from the time of the Hasmonean dynasty.

xxix.

The large stones with marginal drafts in the southern and western walls of the Haram-esh-Sherif belong to the reconstruction of the Temple platform by Herod.

xxx.

The masonry in the walls of the Haram, called "the old style," belongs to the period of Justinian.

xxxi.

There is sufficient historical testimony to prove that Peter was the first Bishop of Rome.

XXXII.

Although Galileo's views were declared untenable by the Congregation of the Holy Office, and although he disobeyed his ecclesiastical superior in a matter of great import, still, personally, he was treated with great magnanimity by the Roman authorities.

XXXIII.

The Church cannot be held responsible for Joan Arc's condemnation and death, though the tribunal which tried and condemned her was an ecclesiastical one.

XXXIV.

There is a strong preponderance of historical testimony against the validity of Anglican orders.

XXXV.

It is false to assert, as Rationalists do, that human reason is, in regard to all truth, independent and autonomous, and therefore the only guide in matters of religion.

XXXVI.

The position of those Agnostics who admit a First Cause, yet claim that it is unknowable, involves a contradiction.

XXXVII.

From the consideration of created things can be derived a knowledge not only of God's existence, but also of his attributes.

XXXVIII.

illa datur cum ratione repugnantia in dogmate
e Trinitatis, recte exposito.

XXXIX.

us seu Verbum est secunda Ssmae Trinitatis per-
Patri consubstantialis, verus Deus.

XL.

ne Liberius did not subscribe to any heretical
la of the Semi-Arians.

XLI.

initas Christi e proprio ejus testimonio compro-

XLII.

sdem veritatis firmissimum argumentum supped-
esurrectio Christi.

XLIII.

us non augendam suam beatitudinem; nec ad ac-
ndam, sed ad manifestandam perfectionem suam
que de nihilo condidit creaturam, spiritualem ac
ralem, angelicam videlicet et mundanam, ac
e humanam, quasi communem ex spiritu et cor-
stitutam:"¹ In hac destinatione ad Deum
candam consistit finis ultimus hominis primarius.

XLIV.

Hominis beatitudo, quae a Deo intenta est, consistit in possessione Dei per intellectum et voluntatem, scilicet, in Dei cognitione et amore, adeoque in ejus glorificatione; praedicta beatitudo est finis ultimus hominis secundarius.

XLV.

Ignorantia invincibilis, tum facti, tum juris et juris naturalis, a peccato prorsus excusat: vincibilis autem ignorantia a peccato non excusat, tamen generatim peccatum minuit.

XLVI.

Conscientia dubia non est legitima operandi regula.

XLVII.

Cum de solo licito et illicito agitur, licet sequi opinionem probabilem libertati faventem, etiam in casu cursu probabilioris, modo sit vere et solide probabilior.

XLVIII.

Poenitentia est verum novae legis sacramentum, Christo institutum.

XLIX.

Ad valide exercendum ministerum sacramenti poenitentiae non sufficit potestas ordinis, sed requiritur super potestas jurisdictionis.

L.

Supplet Ecclesia jurisdictionem in eo qui cum bona
e communi, et titulo colorato, legitimus existimatur
e minister sacramenti Poenitentiae.

Vidit Sacra Facultas,

THOMAS O'GORMAN, p. t. Decanus.

G. PERIES, p. t. a Secretis.

Vidit Rector Universitatis,

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THESES

VIII.

The decree of the Council of Trent gives to the Vatican a solemn, extrinsic, public and dogmatic authority.

IX.

Any passage of Sacred Scripture has but one literal sense.

X.

That some passages of the Old Testament have, besides the literal sense, a prophetic-allegorical mystical sense intended by the Holy Ghost, is clearly proved from the New Testament.

XI.

Semler's system of interpreting the New Testament known as the system of positive dogmatic accommodation, is false and impious.

XII.

The decree of the Council of Trent, by which we are forbidden, in passages pertaining to faith and morals, to interpret Sacred Scripture contrary to the sense of the Church and the unanimous consent of the Fathers, is to be taken not only negatively, but also positively.

XIII.

Contrary to the opinion of many Rationalists, the Tetragrammaton is of Hebrew origin; its pronunciation is not Jehovah, but Yahweh.

XIV.

The usage of the divine names Yahweh and Eloe is not a sufficient basis for the modern documentary hypothesis as to the origin of the Pentateuch.

XV.

The immortality of the soul is taught by implication in the Pentateuch.

XVI.

The Old Testament teaches the resurrection of, at least, all the Israelites.

XVII.

It is more probable that Prov. XII. 28, "W^ed-
erech n^ethibhah 'al-maveth," is to be rendered : "And
the way of its path is immortality."

XVIII.

Ecclesiastes XII. 13-14, teaches a future individual
judgment.

XIX.

No argument can be drawn from Ecclesiastes III.
8-21, against the immortality of the soul.

XX.

The opinion of Reuss¹, that the Hebrews received
the doctrine of the immortality of the soul from the
Greeks, is inadmissible.

XXI.

The theory of many modern Rationalists, that the
book of Exodus contains two distinct and contradictory
accounts of the Mosaic Tabernacle, the one Elohistic¹
and the other Jehovistic², is not tenable.

XXII.

Even if the Rationalistic distinction of an Elohistic
and Jehovistic Tabernacle be well founded, yet sound
criticism obliges us to believe that Moses built a Taber-
nacle to God.

XXIII.

Though the arguments brought against the existence
of the Mosaic Tabernacle may, at first sight, appear
plausible, still they are by no means to be considered
as decisive.

¹Philosophie morale et religieuse des Hébreux. P. 510-512.

²Ex. xxv-xxx; Ex. xxxvi-xl.

³Ex. xxxiii. 7-11.

XXIV.

To answer the objections against the practicability of the Mosaic Tabernacle as described in Exodus (Ex. XXVI), it is not necessary to invent systems of construction like that of Fergusson¹, which is unbiblical and therefore injurious to the cause of the Bible.

XXV.

The assertion of many Rationalists that the Mosaic Tabernacle described in Exodus (Ex. XXVI.) is a post-exilic fiction, suggested by the Temple of Solomon, is gratuitous.

XXVI.

The plan of the Temple of Ezekiel (Ez. XL-XLIII) is the best guide for a study of the Temple as it existed under the kings of Juda.

XXVII.

The outer court of the Temple, as understood in Ezekiel (Ez. XL. 17-27), was built by the kings of Juda about the VIIIth ct. B. C., not by Solomon.

XXVIII.

At its N. E., N. W., and S. W. angles, the Haram-es-Shereef or Temple Enclosure extends beyond Mount Moria.

XXIX.

The oldest portions of the walls of the Haram-es-Shereef can be attributed only to Herod.

XXX.

The writings of Josephus confirm the opinion that the oldest portions of the walls of the Haram-es-Shereef are the work of Herod.

¹Smith's Dict. of the Bible, vol. iv. Art. Temple.

XXXI.

Verbis Jo. VI. 48 seqq., Christus verum suum corpus verumque sanguinem promisit se daturum manducandum et bibendum.

XXXII.

Verba a S. Evangelistis Matt. XXVI. 26-28, Marc. IV. 22; Luc. XXII. 19-20, commemorata et a Paulo, 1 Cor. XI. 24, repetita, invicte probant realem Christi in Eucharistia praesentiam.

XXXIII.

Substantia panis et vini in Eucharistia non permanet, sed in corpus et in sanguinem Christi convertitur, quae conversio aptissime Transubstantiatio dicitur.

XXXIV.

Incruentum Eucharistiae sacrificium clare a Malachia, 10 seqq., praedictum censi debet.

XXXV.

Christus potissimum sacerdotis munus tum explevit tum semetipsum in ara crucis hostiam immaculatam deo obtulit.

XXXVI.

Dogma Catholicum, Christum Jesum pro peccatis totius mundi sufficientem Deo exhibuisse satisfactionem, tum claris et apertis S. Scripturae testimoniis, tum universi nominis christiani fide, luculentissime comprobatur.

XXXVII.

Idem dogma Catholicum praeclare enuntiatur eo quod Christum Jesum cum S. Paulo traditio Catholica Mediatorem Dei et hominum, Mediatorem scilicet naturalem et moralem praedicat.

XXXVIII.

Falsa est sententia eorum qui asserunt Jehovam ab Hebraeis ante saeculum octavum (A. C.) habitum fuisse et deum particularem tantum et localem.

XXXIX.

Nullo solido argumento innititur assertio Monotheismum a prophetis saeculo octavo (A. C.) apud Hebraeos fuisse inductum.

XL.

Deo debetur cultus supremus, non solum internus sed externus, non solum privatus sed publicus.

XLI.

Legitime omnino cultus Sacratissimi Cordis Jesu a Ecclesia approbatus est et commendatus.

XLII.

Cultus Sanctorum, modo subordinatus maneat nullatenus a S. Scriptura prohibetur.

XLIII.

In verbis Pauli "Est autem fides sperandarum substantia rerum, argumentum non apparentium"¹, continetur virtutis fidei descriptio ex qua accurata ejus definitio erui potest.

XLIV.

Inter Fidem et Rationem nulla vera dissensio esse potest.

XLV.

It is false that Christianity is, in any sense, an historical development of Jewish Essenism.

XLVI.

The *Therapeutae* were not Christian monks, but Jewish ascetics.

XLVII.

In the Gnosticism of the second century we see, for the first time, an organized system of anti-christian Rationalism.

¹Ep. ad Heb. XI. 1.

XLVIII.

The position of the Roman See towards St. Cyprian on the question of rebaptism was, theologically and historically, the correct one.

XLIX.

No argument can be drawn from the controversy between St. Cyprian and Pope St. Stephen on the question of rebaptism to show that St. Cyprian did not recognize the Primacy of the Bishop of Rome.

L.

The works of St. Cyprian furnish sufficient proof that he himself acknowledged the Primacy of the Bishop of Rome.

Vidit Sacra Facultas.

THOMAS O'GORMAN, p. t. Decanus.

G. PÉRIES, p. t. a Secretis.

Vidit Rector Universitatis,

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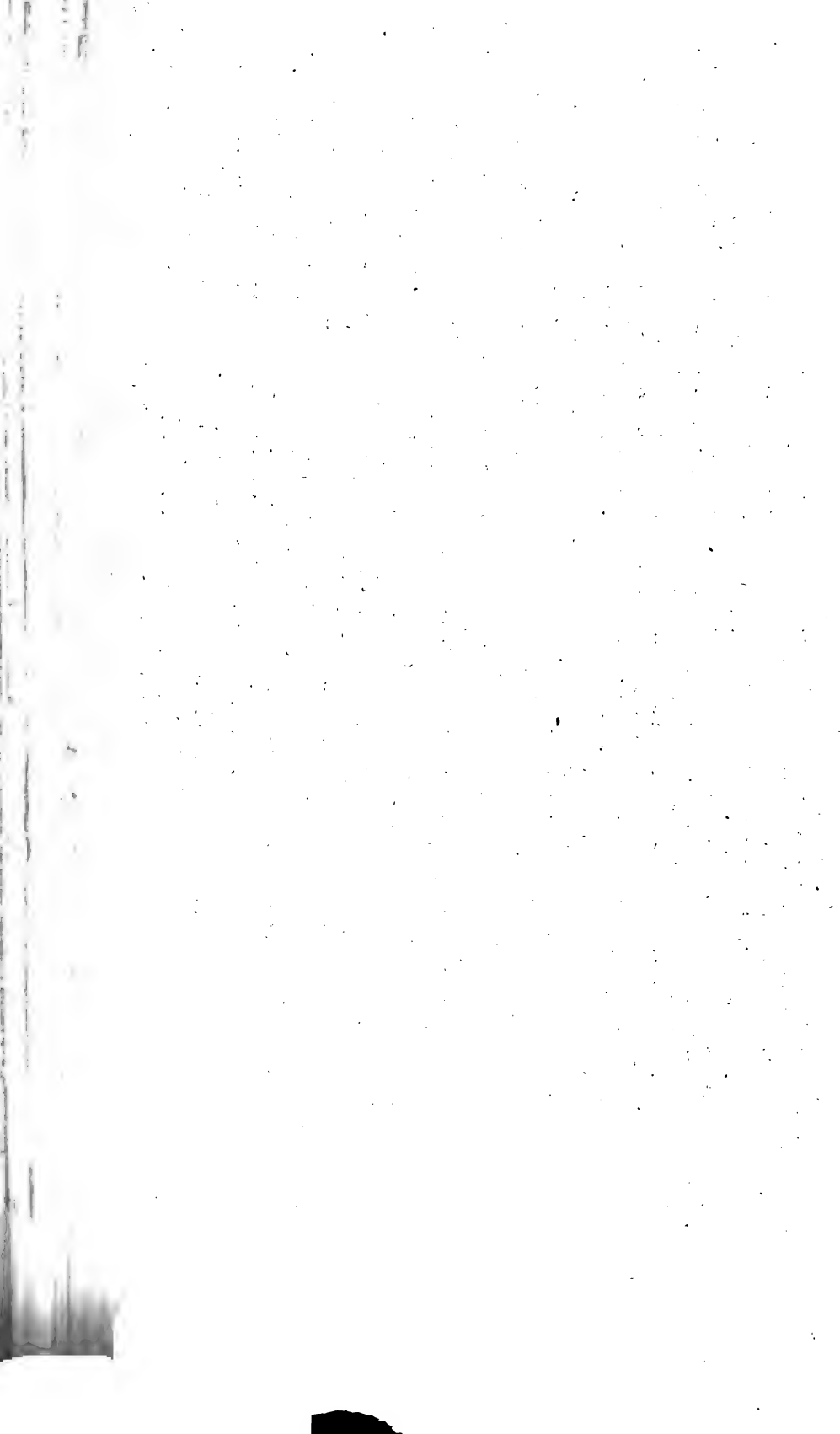
IOANNES IOSEPHUS CLIFFORD,

SACERDOS DIOCESIS MONTEREYENSIS,

S. THEOL. BACCALAUREUS

HORA IX. A. M. DIE I. JUNII A. D. MDCCCXCVI.

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THESES

VI.

Non modo fide eorum, qui revelationis lumine cultum exercebant et usque exercent revelatum, sed persuasione atque usu gentium omnium constat, ficiū esse potissimam partem cultus externi.

VII.

Sacrificiū jure definitur: oblatio rei sensibilis, isto legitimo Deo facta, per ejusdem rei aliquam ditionem ad agnoscendum supremum Dei in nos domū nostrique erga Deum subjectionem, ac, pro statu reatum expiandum.

VIII.

Discedentes a sententiis quas propugnarunt Valerius Lessius, Suarez, Thalhoffer, cum Lugo et Franzelin, intrinsecam Eucharistici Sacrificii formam sitam in consecratione, quatenus per eam Corpus et Sanguis Christi sub speciebus panis et vini constituitur secundum quandam Sanctissimae Suae Humanitatis a functionibus et rationibus existendi connaturalibus exinanitionem, statum cibi et potus.

IX.

Questioni, utrum secundum divinam an secundum humanam naturam Christus sit sacerdos, falso resoluta propositio: Christus in quantum est Deus est sacerdos vere haec altera: Christus est sacerdos in quantum est homo.

X.

Christus potissimum sacerdotii munus explevit, semetipsum in ara crucis in verum propriumque sacrificiū Deo obtulit.

XI.

Quando de vera Christi Ecclesia quaestio fit, jam in expositione historica status quaestionis Catholicos et Protestantibus manifestum patet, vi fundamentalium "principiorum" principiorum excludi omnem notionem

divinitus a Christo institutae, atque adeo, in sectis
 tantorum nullam esse Ecclesiam Christi.

XII.

nam certum est, Christum suam Ecclesiam instituisse
 invisibilem, quam certum est, Christum aliquam suam
 Ecclesiam in terris condidisse.

XIII.

Christus eo ipso quod fideles suos voluit conjunctos
 a magisterio, divinitus instituto regimine et
 ministerio sacerdotali, visibilem instituit fidelium societa-
 tem, visibilem Ecclesiam.

XIV.

non tantum nulla unquam fuit neque ulla usque modo
 esse potest juxta principia Protestantismi proprie
 Ecclesia, sed etiam occulti illi sancti, e quibus Eccle-
 sia invisibilem constare autumant, nunquam et nus-
 quam extiterunt, et ad inania figmenta sunt relegandi.

XV.

divina voluntas vocationis et antecedens destinatio Dei
 salutem et ad ecclesiam extensive coincidunt.

XVI.

Statuere quae sint doctrinae divinitus revelatae, Ec-
 clesiae docentis est, cui custodiam interpretationemque
 veritatis eloquiorum suorum commisit."

Leo XIII. Ency. Sapientiae Christianae.

XVII.

Ecclesia vel pontifex ex cathedra loquens actu definit
 veritatem in se non revelatam, eo ipso exercite etiam defi-
 nit extensionem suae infallibilitatis ad hujusmodi veri-
 tates.

XVIII.

Veritas est theologice certa, Ecclesiam etiam in defini-
 endis veritatibus quae finaliter theologicae, seu facta dog-
 matica vocantur, esse infallibilem.

XIX.

The Apostolic Origin of the Episcopate is sufficiently proved from evidences of the first three centuries.

XX.

The discipline of the Church from sub-apostolic times that one bishop should rule over a diocese is an evidence of the monarchical character of the Episcopate.

XXI.

The exception made by the Early Church in the case of Baptism by aspersion in favor of those who were dangerously ill, and where sufficient water was not attainable, proves that immersion was not considered to be essential to the validity of Baptism.

XXII.

The evidences of Christian antiquity vindicate for the bishop alone the administration of the Sacrament of Confirmation.

XXIII.

In the early Christian Church the bishop was the actually efficient minister of the Eucharistic Sacrifice, although the Presbyter possessed the power of offering this Sacrifice.

XXIV.

From written and monumental evidences of the first century, it is certain that the Fish was a symbolical representation of the Eucharist.

XXV.

The equivalent of what is now called Auricular Confession certainly existed in the first three centuries.

XXVI.

The origin of the "Agape" or love-feasts in the early Christian Church cannot be traced to the Jewish banquets which were held in the annex of the temples, nor to the funereal banquets of the Pagans, nor to the banquets of the Essenes.

XXVII.

The real origin of the "Agape" is, first, a memory of the Last Supper, and second, is an outcome of the existence of a community of goods among the early Christians.

XXVIII.

The existence of the Discipline of the Secret in the early Church cannot be denied.

XXIX.

The Discipline of the Secret aimed chiefly at the preservation of the rites and ceremonies of the administration of the Sacraments from the sneers of the Pagans, as well as at a greater respect for certain Christian doctrines.

XXX.

The frankness of Justin Martyr in his *Apologia* (lib I. c. 6) about the Eucharist is no evidence against the existence of the Discipline of the Secret.

XXXI.

"Ex hoc liberi arbitrii esse dicimur, quod possumus num recipere, alio recusato, quod est eligere; et ideo naturam liberi arbitrii ex electione considerare oportet."

St. Thomas, 1 q. 83, a. 3.

XXXII.

Actuum moralitas sita est in eorum habitudine ad ordinem divinum, tanquam regulam seu normam.

XXXIII.

Contritione caritate perfecta homo Deo reconciliatur priusquam per potestatem clavium absolvatur.

XXXIV.

Iure divino confessio ita integra esse debet, ut semper absolute requiratur integritas formalis, aliquando tamen per accidens deesse possit integritas materialis.

XXXV.

Communis theologorum catholicorum doctrina de occurrunt compensatione, nedum opponatur juri civium, quod familiarum, paci sociali; econtra, prorsus conformis supremis principiis legis moralis.

XXXVI.

Privata societas est, quae ad aliquod negotium exercendum conjungitur, "Privatas autem societates inire concessum est homini jure naturali."

Leo XIII., Ency. Rerum Novarum.

XXXVII.

Semler's system of positive dogmatic accommodation as applied to the interpretation of the New Testament is false and absurd.

XXXVIII.

Only one literal sense can be found in any one passage of Sacred Scripture.

XXXIX.

Kant's system of moral interpretation of Sacred Scripture is inadmissible.

XL.

The Calvinistic theory that the fact of Biblical Inspiration is made known to each individual by the immediate revelation of the Holy Spirit, is false.

XLI.

To assert that Inspiration consists wholly in negative Divine assistance is untenable.

XLII.

A book written without any Divine intervention cannot become a part of Sacred Scripture on its subsequent approval by the Holy Ghost.

XLIII.

Ecclesia pollet jure naturali et divino acquirendi et possidendi bona temporalia.

XLIV.

carius generalis personam gerit episcopi, qui illius datum limitare et revocare potest.

XLV.

-existentia in diocesi aliqua duorum vicariorum genus rectae diocesis gubernationi non adversatur.

XLVI.

rochus in foro interno jurisdictione ordinariâ gaudet.

XLVII.

aptus, ut sit impedimentum matrimonium dirimens, t esse mulieris invitae abductio injusta, matrimonii ndi causa.

XLVIII.

the translation of the Holy See to Avignon, and its ure there for three-quarters of a century, were owed wo causes: the condition of Italy, and the political ition of France.

XLIX.

nough Joan of Arc was tried and condemned by an esiasitcal tribunal, yet the Church cannot be held onnsible for the event, as it was illegal in its procedure, in fact, later on the Church repudiated the verdict.

L

ne opposition which Paul II. manifested toward the an and corrupt practices of the leaders of the Renais-e movement is no reason why he should not be reled as a patron of learning.

Vidit Sacra Facultas,

CAROLUS P. GRANNAN, p. t. Decanus.

THOMAS J. SHAHAN, p. t. a Secretis.

Vidit Rector Universitatis,

IOANNES J. KEANE,

Episcopus Jassen.





DEUS LUX MEA.

THESES

QUAS

AD LICENTIATI GRADUM

IN

SACRA THEOLOGIA

ad Universitatem Catholicam Americæ

CONSEQUENDUM

PUBLICE PROPUGNABIT

CORNELIUS F. CROWLEY,

SACERDOS ARCHIDIOECESIS NEO-EBORACENSIS,

S. THEOL. BACCALAUREUS

HORA IX. A. M. DIE II. JUNII. A. D. MDCCCXCVI.

WASHINGTONII
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UNIVERSITAS CATHOLICA
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No. 26.

THESES



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THESES

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THESES.

I.

Unigenitus Dei Filius societatem in terris constituit, et Ecclesia dicitur, cui excelsum divinumque munus in saecula saeculorum aetates continuandum transmisit, quod a Patre acceperat." ¹

II.

Commentationem theologicam de Christi Ecclesia, inter ceteras maxime a S. Augustino praeformatam, licet veteres scholastici, nulla id exigente cum adversariis controversia, non ex professo tradiderint, tamen apud complures, praesertim vero apud S. Thomam, argumenti illius lineamenta recipua eaque omnia ita sunt exposita, ut ex iis velut constructura tractationis de Ecclesia, prout nunc habetur, fonte exurgat.

III.

Ne speciem quidem veritatis habet vulgata apud noviores tum recentiores tum vetustiores exceptio, quasi per theologos catholicos et nominatim per scholasticos tota Ecclesiae veritas revocaretur ad externa et sensibilia tantum, "neglecta parte interna eaque nobilissima ejus sententiae." ²

IV.

Licet in Scripturis nomen Ecclesiae haud raro significatione maxime generica ita usurpetur, ut coetus etiam profanus et politicus ecclesia dicatur, tamen usu solemni communis in libris sacris, praesertim Novi Testamenti, ecclesia significatione propria et principali designat societatem per cultum verae religionis cum Deo et inter conjunctorum, ideoque societatem supernaturalem et destinationem universalem.

V.

Ad Ecclesiam secundum amplissimam notionem spectantem, ad supernaturalem scilicet societatem, vel civitatem

¹ Leo XIII., *Encyc.* "Immortale Dei."

² Jurieu in op. cui tit. "le vrai système de l'Eglise," p. 26.

eorum, qui Deo adhaerentes uniti inter se existunt, quoque pertinent, ita ut jure dicatur "una civitas cujus pars in nobis peregrinatur, pars in angelis et opitulatur."¹

VI.

Verbum Incarnatum Christus Jesus, etiam spectatus homo, caput est totius Ecclesiae amplissimo sensu sumptum ad unitatem conjungens angelos et homines secum inter seipsos cum Deo uno et trino.²

VII.

Omnes qui sive in oeconomia praeparationis ab initio usque ad adventum Christi, sive in oeconomia perfectionis a Christo usque ad finem saeculorum per veram fidem pertinent ad caput Christum, sub eodem hoc capite constituntur unum populum Dei, unam Dei Ecclesiam.

VIII.

Ex eo quod vera fides est forma essentialis et summa pro peregrinantibus in terra ut spectent ad Ecclesiam generaliiori notione conceptam, nullatenus inferri potest hanc fidem sufficere quoque, ut quis tamquam membrum simpliciter pertineat ad eam Christi Ecclesiam, unam et solam specialibus legibus specialique Christo Salvator constituit.

IX.

Ineffabilem sublimationem Ecclesiae N. T. S. Paulus declarat, eam data opera I. Cor., Eph., Coloss., expressit velut "corpus Christi." Qui modus considerandi Ecclesiam apud Patres et theologos communis, populo christiano maxime familiaris, fere dici potest christianitatis initio Ecclesiae.

X.

"Ut Ecclesia per similitudinem corpus, ita Christus hujus corporis caput recte dicitur, tum propter quod quam habuit sublimitatem ac perfectam plenitudinem tum etiam propter influendi virtutem."³

¹*S. Aug. de Civ. Dei*, l. 10, c. 7.

²*Cf. St. Th. III., q. 8, aa. 3, 4.*

³*S. Th. ibid. a. 1.*

XI.

ncturae illae subministrationis, per quas Ecclesia
us Christi juxta S. Paulum cum Christo unitur atque
risto vitam haurit et interiorem dispositionem, sunt
isteria a Christo instituta, seu, in concreto, instituti
pso ministri, et cum his ministeriis connexa charis-
a ac sacramenta et media sanctificationis.¹

XII.

acramentaliter Ecclesia non solum significatur sed
itur corpus mysticum unum in se et intime unitum
Christo capite per unionem eucharisticam, quam
naturalem proprietatem''² capitis cum membris, "con-
porationem et consanguinitatem''³ membrorum cum
ite Patres appellant.

XIII.

Corpus et sanguis Domini Nostri Jesu Christi in sac-
ento altaris sub speciebus panis et vini veraciter con-
tur, transsubstantiatis pane in corpus et vino in san-
nem, potestate divina.''⁴

XIV.

sacerdotii Christi eminentiam prae sacerdotibus legali-
insigniter S. Paulus declarat evolvens (ad Hebr. VII.)
sterium sacerdotii Melchisedechiani, quod totum figura
ypus erat sacerdotii Christi.

XV.

adem in epistola praesertim (cc. VIII-X) hanc veluti
sim idem Apostolus illustrat: Christus sanguine suo
o morteque sua, verum propriumque obtulit sacrificium
inis plane eminentis, ad quod sacrificia Veteris Testa-
nti non secus se habent quam typi ad antitypum,
brae ad veritatem.

¹Cf. *St. Th. III, q. 8, a. 6; q. 64, a. 2-6.*

²*S. Hilar. de Trin. VIII, n. 13-17.*

³*S. Cyrill. Hieros. Cathech. IV, n. 3.*

⁴*Cone. Later. IV.*

XVI.

Objectum materiale adorationis sanctissimi Cordis est cor animatum Deo Verbo hypostatice unitum, ut bolum est amoris totiusque internae vitae Dei-Homi

XVII.

"Si consideretur divina providentia, qua Ecclesia suam Spiritu Sancto dirigit, ut non erret, sicut ipse isit, Joann. XIV., quod Spiritus adveniens doceret omnitatem, de necessariis scilicet ad salutem, certum quod judicium ecclesiae universalis errare, in his quid fidem pertinent, impossibile est."

XVIII.

Extensio infallibilitatis Ecclesiae ad veritates in scriptis revelatas, quae tamen cum revelatis cohaerent et ad eas custodiam, propositionem, explicationem, defensum requiruntur, consentientibus omnibus theologis veritas theologica ita certa, ut negari sive gravi errore non possit.

XIX.

The Great Western Schism, inasmuch as it weakened the Papacy in public opinion, and did, in fact, diminish its influence in the temporal order, may truly be said to have prepared the way for the Great Apostasy of the nineteenth century.

XX.

The erroneous doctrine of the Council of Constantinople asserting the superiority of a General Council over the Pope, which doctrine, a few years later, culminated in the open rebellion of the Council of Basle against the authority of Eugene IV, was the principal cause of the change which immediately followed in the relations between the Pope and the civil powers.

XXI.

The fall of Constantinople was due more to the weakness of the Greeks, who refused to fulfill the promise they had made at the Council of Florence, than to the neglect of the Papacy in summoning Europe to its defense.

XXII.

ough Calixtus was guilty of nepotism to an unjust extent, nevertheless much of the rancor displayed towards him during his life and afterwards, must be ascribed to the personal vindictiveness of some of the rulers of the Renaissance, whose cause he refused to champion.

XXIII.

The failure of Pius II. to bring to a successful issue a crusade against the Turks, must be ascribed to the strained relations which then existed between the Papacy and the civil governments.

XXIV.

It is reasonable to presume from Seneca's writings that he was acquainted with Christian doctrine.

XXV.

The names Presbyter and Bishop among the primitive Christians signified distinct offices.

XXVI.

The first three centuries offer monumental evidence of the sacramental character of the Eucharist.

XXVII.

The administration of the sacrament of penance during the early Christian centuries, sorrow, confession and satisfaction were conditions requisite for the forgiveness of sin.

XXVIII.

The Catholic doctrine of indulgences is intimately connected with the history of the penitential discipline of the primitive ages of Christianity.

XXIX.

Though the development of the mental faculty and the growth of the brain correspond to a certain degree, it does not follow that mind is evolved from matter.

XXX.

Agnosticism, instead of harmonizing Religion and Science, is subversive of Religion properly understood.

XXXI.

It is an error to declare as the ultimate religious principle that "the existence of the world is a mystery even beyond reaching for interpretation."¹

XXXII.

The doctrine of Pantheism cannot be reconciled with the true idea of religion.

XXXIII.

Although the Positivists, the disciples of Kant and other later philosophers designate their respective philosophical systems as religions, nevertheless the very character of their systems destroys the true notion of religion. Rejecting, therefore, every definition of religion advanced by them, we say, with St. Thomas, that religion is a virtue "by which men manifest to God true worship and reverence."²

XXXIV.

The Rationalistic principle which asserts that religion is absolutely autonomous and independent, the only limit of religion, and the limit of truth, is itself contradictory to reason.

XXXV.

Divine Supernatural Revelation, whether mediated or immediate, is manifestly possible.

XXXVI.

Semler's system of interpretation, which holds that Christ and his Apostles conformed their teaching to a positive dogmatic accommodation, to the imperfect and superstitious opinions of their contemporaries, is arbitrary and arbitrary.

¹Spencer, *First Principles*, c. II.

²S. Thos. 2, 2, q. 80, a. 1, c.

XXXVII.

For argument against the necessity of public worship be deduced from Jno. IV., 24, "God is a spirit, and they that adore Him, must adore Him in spirit and in truth."

XXXVIII.

The offering of bread and wine by Melchisedech, narrated in Gen. XIV., 18, 20, must be interpreted as a true sacrifice.

XXXIX.

The Scriptural expression. "her first-born Son" (Matt. 25), presents no valid argument against the perpetuity of the Blessed Virgin Mary.

XL

Christ's reprehension of the false human traditions of the Pharisees is unjustly adduced by Protestants in imagining the Catholic doctrine of divino-ecclesiastic tradition.

XLI.

Homo creatus est ad suam in Dei glorificatione beatitudinem; ita ut gloria Dei sit hominis finis ultimus primarius, beatitudo finis secundarius.

XLII.

Fidem quae humanae salutis initium est, Ecclesia Catholica merito profitetur esse "virtutem supernaturalem qua, Dei aspirante et adjuvante gratia, ab eo revelata vera esse credimus, non propter intrinsecam rerum veritatem naturali lumine rationis perspectam, sed propter auctoritatem ipsius Dei revelantis, qui nec falli nec fallere potest." ¹

XLIII.

Cultus qui Deo religione praestatur non modo internus privatus sed etiam externus et publicus debet esse, scilicet "Deum civilis societas qua societas est, parentem

¹ *Conc. Vat. Const. Dei Filius, c. III.*

et auctorem suum agnoscat necessarium est atque potestatem dominatumque vereatur et colat.”¹

XLIV.

Legitima operationis regula est sola conscientia moraliter certa.

XLV.

Ita confessio integra esse debet ut semper et in omni casu requiratur integritas formalis, aliquando tamen accidens integritas materialis deesse possit.

XLVI.

Ecclesia jure divino habet potestatem legislativam a civili potestate independentem.

XLVII.

Ad valide exercendum ministerium sacramenti potestatis non sufficit potestas ordinis, sed requiritur insuper potestas jurisdictionis.

XLVIII.

Matrimonium Christianorum subordinatur principibus et quoad substantiam auctoritati ecclesiasticae; secundum et quoad effectus civiles, potestati temporali.

XLIX.

Ad incurrendam censuram, requiritur ut peccatum inhaeret, sit mortale, externum, consummatum, non praeteritum et conjunctum cum contumacia.

L.

Potest R. Pontifex, ex justa causa, et non tantum delicta, sed etiam ob ecclesiae utilitatem, aliquem Episcopum, imo omnes alicujus regni Episcopos deponere.

Vidit Sacra Facultas,

CAROLUS P. GRANNAN, p. t. Decanus.

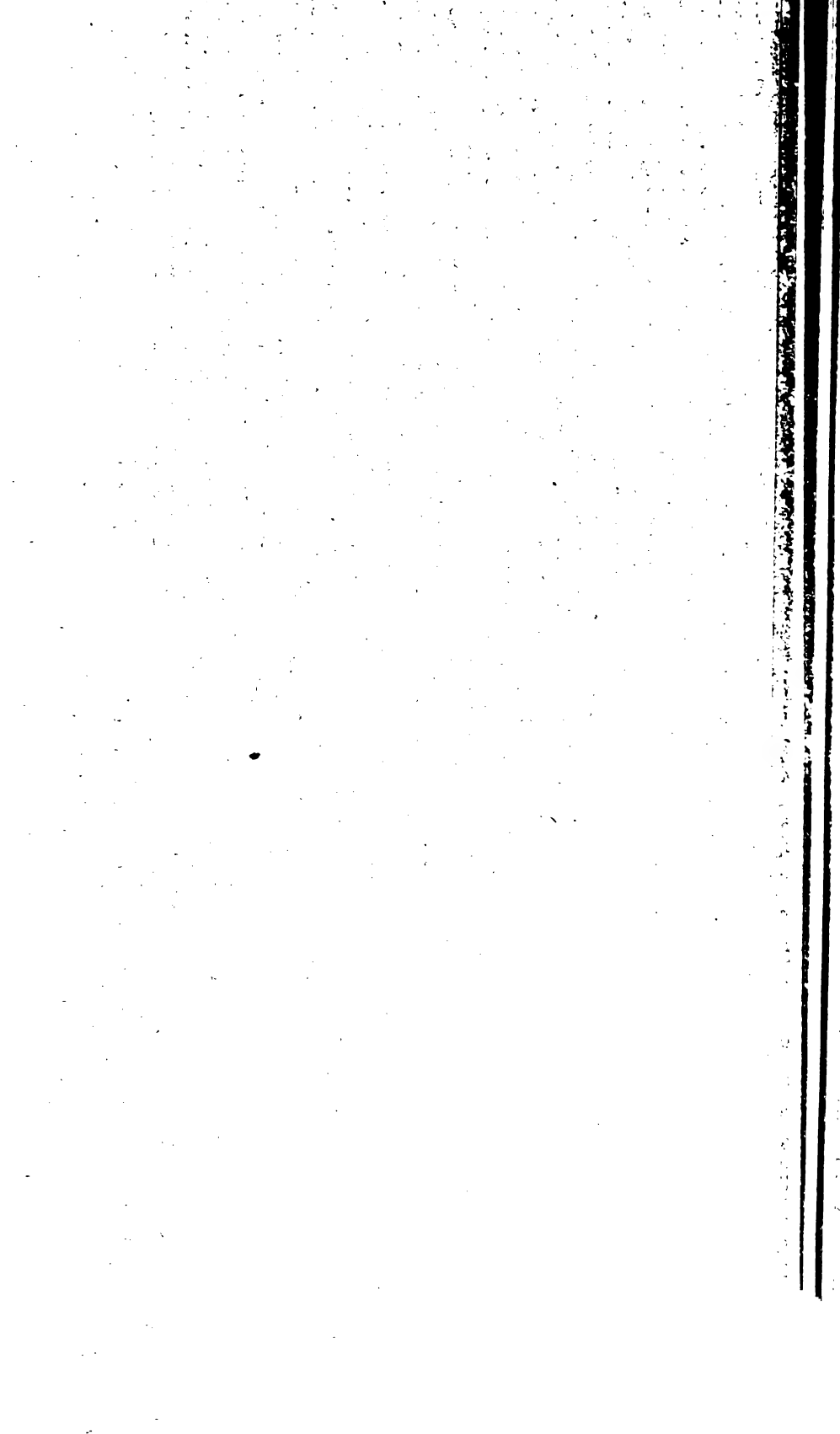
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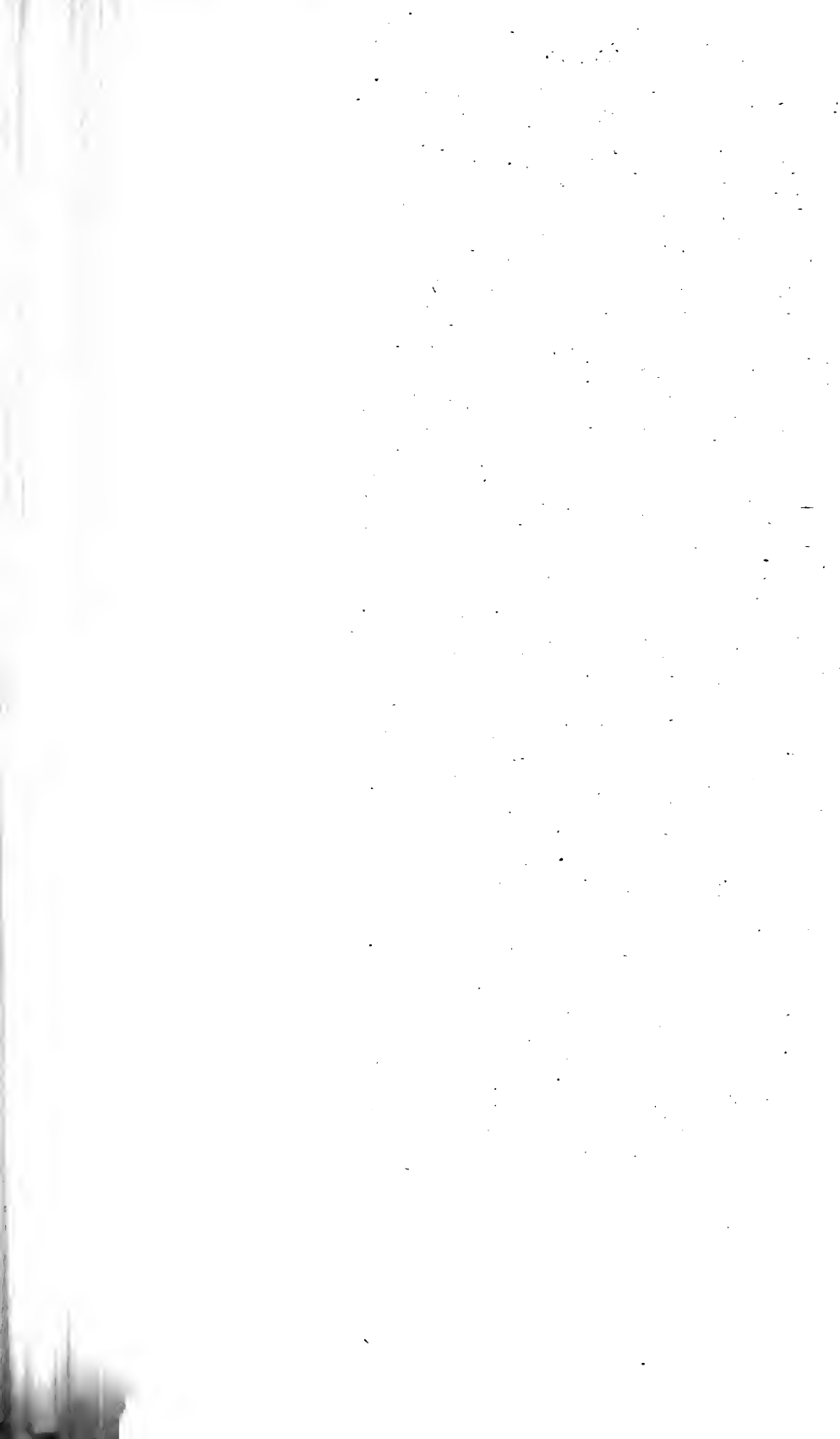
Vidit Rector Universitatis,

IOANNES J. KEANE,

Episcopus Jassensis.

¹ Leo XIII., *Encyc. Libertas*.





DEUS LUX MEA.

THESES

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S. THEOL. BACCALAUREUS

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THESES



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THESES.

I.

The unknowable in the modern agnostic sense cannot be object of religion.

II.

Agnosticism, in place of harmonizing religion and science, destroys religion properly understood.

III.

Religion claims to solve the mystery of the universe ; it is false to assert as the ultimate religious truth 'the existence of the world is a mystery ever pressing for interpretation.'"¹

IV.

The fundamental error of Pantheism lies in the fact that its advocates confound the efficient and formal cause of the universe.

V.

The theory of continuous progress, according to which truth is held to be relative and mutable, destroys all knowledge of truth, leads to skepticism, and involves a contradiction in terms.

VI.

Divine Supernatural Revelation is possible.

VII.

Universi religionis universalitas facti a nonnullis in rebus vocata fuerit, nihilominus, intimius inspecta hominum tum antiquorum tum recentiorum vita et historia, constat semper et ubique humanum genus naturali religioso cultui addictum fuisse.

VIII.

Mere negative assistance, by which the writer of Scripture is preserved from error, is not sufficient for inspiration.

IX.

The theory of Subsequent Inspiration, according to which a book that is the exclusive product of human effort, is said to become Sacred Scripture on the subsequent approbation of the Church, or of the Holy Ghost, certifying that there is no error therein, is destructive of the concept of Inspiration.

X.

It is very probable that no passage in Scripture contains more than one literal sense.

XI.

The Inspiration of a book of Scripture cannot be demonstrated from the matter contained in the book nor from its style.

XII.

The Calvinistic criterion of Inspiration, viz., that we know the divine origin of the Sacred Books only by immediate, private, internal illumination by the Holy Spirit, is false.

XIII.

Deus in creando liber fuit libertate tum contradictionis tum specificationis.

XIV.

Scripturarum auctoritate nominatim Joan. I. evincitur Filium Dei a Patre genitum verum esse Deum.

XV.

“Quisquis ab Ecclesia segregatus adulterae jungitur promissis Ecclesiae separatur, nec perveniet ad Caeli praemia, qui reliquit Ecclesiam Christi. Alienus est, infans est, hostis est; habere non potest Deum, Filius non est.”

Ecclesiam non habet matrem. Si potuit evadere quis-
extra arcam Noe fuit, et qui extra Ecclesiam foris
t, evadet.”¹

XVI.

Si verbum pervertunt Protestantes, duplicem distin-
tes Christi Ecclesiam, alteram visibilem, invisibilem
tam, unam enim eamque visibilem Ecclesiam Salvator
tuit.

XVII.

Ecclesia Christi societas est perfecta cui inest potestas
vera judiciaria et coactiva.

XVIII.

Romani Pontifices, ob hanc causam quod rei christi-
e administrandae divinitus tenent principatum, suos
gre legatos ad gentes populosque christianos mittere
ab ultima antiquitate consueverunt.”²

XIX.

Unum scientiarum practicarum regina est Theologia
alis, si quidem in ea exponuntur principia quibus
a hominis activitas in finem ultimum dirigitur.

XX.

Distinctae, licet inter se connexae, sunt notiones morali-
, imputabilitatis, responsabilitatis: actuum autem
alitas, imputabilitas, responsabilitas liberum arbi-
n in agente praesupponunt.

XXI.

Fundamentum moralitatis seu ratio discriminis inter
nem bonam et malam, honestam et turpem, reponi
t, proxime quidem in humana natura complete spec-
adeoque in fine a Creatore homini praescripto, re-
e autem in natura divina, quatenus est absolutus ordo
abilium.

Cypr. de Unitate Ecclesiae, Cap. VI.

Leo XIII. Enc. Longinqua.

XXII.

Existentia typi criminalis, qualis a patronis scholae quae dicitur anthropologica, asseritur, nullimode demonstratur; licet autem admitti possit in quibusdam hominibus, ratione imperfectae conformationis corporalis, vehementiores esse ad malum propensiones, tamen admitti nequit in hujusmodi liberum arbitrium deficere.

XXIII.

Owing to the intimate union of body and soul and their mutual dependence and interaction, the influence on morality of inherited physiological characteristics cannot be denied; nevertheless the contention of Ribot¹ that heredity is fatalism is without foundation in fact.

XXIV.

"Cum Deus sit gubernator ac totius universi rector, praesertim rationalium creaturarum, illarum finis existens: actus humani, ut boni vel mali, non tantum apud homines sed apud Deum meritorii vel dementorii esse dicuntur."²

XXV.

Quum "a theologis consideretur peccatum praecipue secundum quod est offensa contra Deum; a Philosopho autem morali secundum quod contrariatur rationi,"³ exinde orta est appellatio peccati Philosophici et Theologici; cavendum tamen est ne peccatum Philosophicum a Theologico separari posse existimetur.

XXVI.

Licet praxis hypnotismi non sit absolute mala, tamen hujusmodi naturae est ut permitti non possit sine gravi ratione; merito ergo variis in regionibus lege cautum est ne publica habeantur hypnotismi experimenta.

¹ *Heredity, Part IV, Ch. III.*

² *S. Thomas, 1, 2, q. 21, a. 4.*

³ *S. Thomas 1, 2, q. 71, a. 6 ad 5.*

XXVII.

is fundamentum proxime reponi debet in ipsa
a hominis et in ejus ad finem destinatione, remote in
e rerum et natura divina.

XXVIII.

nisi individuum rationale juris subjectum est sen
na; potest autem persona esse vel physica, vel
is.

XXIX.

lum esse potest jus ad malum, licet haberi possit
permissio.

XXX.

psum occidere est omnino illicitum ex triplici ratione.
s, quidem quia naturaliter quaelibet res seipsam amat;
hoc pertinet quod quaelibet naturaliter conservat se in
. . . Secundo, quia quaelibet pars id quod est, est
. Quilibet autem homo est communitatis. . .
, quia vita est quoddam donum homini divinitus
utum et ejus potestati subjectum." ¹

XXXI.

ut homini rerum exteriorum aliqua naturalis possessio,
quidem quantum ad naturam rerum, sed quantum
um, quo ipsis secundum rationem et voluntatem uti
ad suum commodum et utilitatem." ²

XXXII.

trina quae a theologis Catholicis tradi solet de oc-
compensationis liceitate, immerito a non nemine³
er traducta est quasi esset justitiae sensui, paci-
ticae, securitati, et bono sociali opposita.

XXXIII.

stans ecclesiae doctrina est, pactum cum hæreticis
ne initum etiam de libertate religiosa fideliter tenen-

Thomas, 2, 2, q. 64, a. 5.

Thomas, 2, 2, q. 61, a. 1 (concl.).

Henry Lea in the International Journal of Ethics, Apr., '94.

dum esse; nullo autem fundamento sive doctrinali sive historico innititur calummia saeculo XVI. divulgata, juxta Catholicos fidem hereticis non esse servandam.

XXXIV.

“Quamquam societates privatae existunt in civitate ejusque velut partes totidem, tamen universe ac per se non est in potestate reipublicae ne existant prohibere. Privatas enim societates inire concessum est homini jure naturae.”¹

XXXV.

Ex duabus societatibus imparibus iisdem membris coalescentibus, quae in conflictum devenerint, ea praevalere debet, quae altioris ordinis finem habet.

XXXVI.

“Rector missionarius permanenter institutus seu inamovibilis, a sua missione definitive removeri non potest, nisi ab causam canonicam.”²

XXXVII.

Jus est supremum Episcopo invigilandi ut rite a sacerdotibus sacri ministerii functiones peragantur, necnon curandi de omnibus quae ad celebrationem cultus referuntur.

XXXVIII.

The peculiar condition of the Roman world in the early imperial times was well fitted for the rapid propagation of Christianity.

XXXIX.

The testimony of the ecclesiastical writers of the first three centuries shows the practice of infant Baptism in the early Church.

XL.

Although Baptism and Confirmation were originally administered at the same time, they were, nevertheless, always held as distinct sacraments.

¹ *Leo XIII, Encycl. Rerum Novarum.*

² *Conc. Baltimoren, III, Tit. II, Cap. V.*

XLI.

The high appreciation of the grace of Baptism and the special horror of post-baptismal sin explains the insistence of the primitive Christians on the element of satisfaction in the sacrament of Penance, rather than on that of a new conversion.

XLII.

Vera realis et substantialis corporis et sanguinis Domini nostri Jesu Christi in Eucharistia praesentia demonstratur verbis promissionis Joan. VI, 48.

XLIII.

Monuments found in the Catacombs throw fresh light on the written evidences of early Christian belief in the Eucharist.

XLIV.

The elements of the Eucharist in antiquity were bread and wine.

XLV.

The reservation of the Eucharist in the first ages of the Church gives incontestable proof of belief in the permanence of the Real Presence.

XLVI.

The existence of the "Arcani Disciplina" in the first three centuries is indisputable.

XLVII.

The declaration of John XXII. in regard to the Beatific Vision was no more than the opinion of a private theologian.

XLVIII.

The Church cannot be held responsible for the condemnation of Joan of Arc, though the tribunal which tried and condemned her was an ecclesiastical one.

XLIX.

The translation of the Holy See to Avignon was the result of two factors, the troubled condition of Italy and the ambition of France.

L.

Savanarola is wrongly styled a precursor of Luther.

Vidit Sacra Facultas,

CAROLUS P. GRANNAN, p. t. Decanus.

THOMAS J. SHAHAN, p. t. a Secretis.

Vidit Rector Universitatis,

JOANNES J. KEANE,

Episcopus Jassen.





8
DEUS LUX MEA.

THESES

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IN

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PUBLICE PROPUGNABIT

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S. THEOL. BACCALAUREUS

HORA IV. P. M. DIE III. JUNII A. D. MDCCCXCVI.

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THESES.

I.

The inspiration of a book of Sacred Scripture cannot be demonstrated from the matter contained in the book nor from its form.

II.

That the inspiration of the Sacred Books is sufficiently revealed to each individual by a private, internal, immediate illumination of the Holy Ghost, as the Calvinists contend, cannot be maintained.

III.

It is probable that the *Munus Apostolicum* is not a sufficient criterion of the fact of the inspiration of a book of Sacred Scripture.

IV.

The testimony of the Holy Ghost to the fact of the inspiration of Sacred Scripture is securely transmitted only by divine ecclesiastical tradition.

V.

Baur's theory of the origin of the Gospels is based on two false philosophical assumptions: 1st, That the miraculous is impossible; and, 2d, That every historical movement proceeds according to the Hegelian law of development by antagonism.

VI.

The primitive text of the Gospels has come down to us substantially incorrupt.

VII.

The writers of the Four Gospels had a correct knowledge of what they relate.

VIII.

From the facts they relate and from the doctrine they expound, as well as from the consideration of the authors themselves, it can be shown that the writers of the Four Gospels were sincere in their writing.

IX.

That the writers of the Four Gospels are perfectly reliable witnesses both in expounding doctrine and in relating facts is proved by the conduct of those who became Christians during the first centuries of Christianity.

X.

That the writers of the Four Gospels are perfectly reliable witnesses both in expounding doctrine and relating facts is proved by the conduct of those—Jews and Pagans—who refused to become Christians during the first centuries of Christianity.

XI.

It is probable that no passage of Sacred Scripture contains more than one literal sense.

• XII.

That some passages of the Old Testament have, besides the literal sense, an allegorico-prophetical mystical sense intended by the Holy Ghost is proved from the New Testament.

XIII.

Semler's system of interpretation, according to which the words of the New Testament are to be understood, not in their grammatico-historical sense, but as if Christ and His Apostles by positive dogmatic accommodation adapted their teaching to the errors and superstitions of their contemporaries, is false and impious.

XIV.

The mythical system of interpretation of Strauss and others is false and absurd.

XV.

In interpreting such passages of Sacred Scripture as belong to faith and morals no Catholic is allowed to abandon the interpretation always held by the Church.

XVI.

The early Egyptian tombs—mastabas and pyramids—correspond faithfully in their architecture and arrangement to the primitive conception the Egyptians had of the human soul.

XVII.

This primitive conception evolved in course of time into a purer concept which appears not in the architecture, but in the arrangement and especially in the decoration of the tombs under the XVIII. and following dynasties.

XVIII.

The later belief in a more spiritual soul, living in Amenti or Hades, the common abode of all the dead, did not so much succeed, much less supersede, the more ancient but less spiritual conception of the soul; it was rather added and juxtaposed to it.

XIX.

The tombs of the Kings of Juda, contrary to the opinion of De Saulcy, are not to be identified with the so-called Kubur-el-Muluk, north of the Gate of Damascus but must be sought somewhere on the Hill of Ophel.

XX.

Both topography and tradition confirm the authenticity of the present site of Calvary.

XXI.

In Hebrew the distinction between words is not that of noun and verb but of abstract and concrete.

XXII.

In Hebrew none of the primitive short vowels, with the partial exception of Pathach and Qibbuz, were kept pure.

XXIII.

It is among the short vowels, whether they have remained short or have been heightened or volatized, that the tonic accent can exercise its influence on Hebrew vocalization.

XXIV.

The tone in Hebrew generally heightens the vowels of the syllable upon which it falls.

XXV.

If it be in an open syllable the pretonic vowel in Hebrew is, under the influence of the accent, volatized in abstract and heightened in concrete words.

XXVI.

Of all the different interpretations of the obscure passage, I. Sam. I. 5, the reading of the Vulgate is the most probable. The passage, however, seems to be hopelessly corrupt.

XXVII.

Of the opinions excogitated to explain the etymology of the name Samuel, (I. Sam., I. 20,) the one which derives it from *Shém* and '*El* is philologically well founded and is in conformity with the rules for the formation of Hebrew proper names.

XXVIII.

The reading of the LXX (I. Sam. II. 11^a) is a variant of the (M T. I. Sam. I. 28^b) From this it follows that the Song of Anna has been inserted in the Hebrew and in the Greek texts in different places.

XXIX.

There is nothing from the point of view of philology or style in the Song of Anna, (I. Sam. II. 1-10, M T.) which militates against its authenticity.

XXX.

Philological examination of the Song of Anna shows

that the mother of Samuel was acquainted with more ancient sacred songs.

XXXI.

That St. Ignatius of Antioch was martyred at Rome is a historical fact, all objections to the Roman journey notwithstanding.

XXXII.

The date of the martyrdom of St. Ignatius of Antioch is very probably between 107 A. D. and 117 A. D.

XXXIII.

The Ignatian Epistles bear public testimony to the doctrine and discipline of the Church in the apostolic and sub-apostolic times.

XXXIV.

The genuine tradition of the Ignatian Epistles is preserved in the form commonly known as the Short Recension.

XXXV.

It is very probable that the martyrdom of St. Polycarp took place 155 or 156 A. D.

XXXVI.

Incarnatio fuit necessaria in hypothesi condignae satisfactionis.

XXXVII.

Unica eaque latrentica adoratione colendus est Christus Deus-Homo.

XXXVIII.

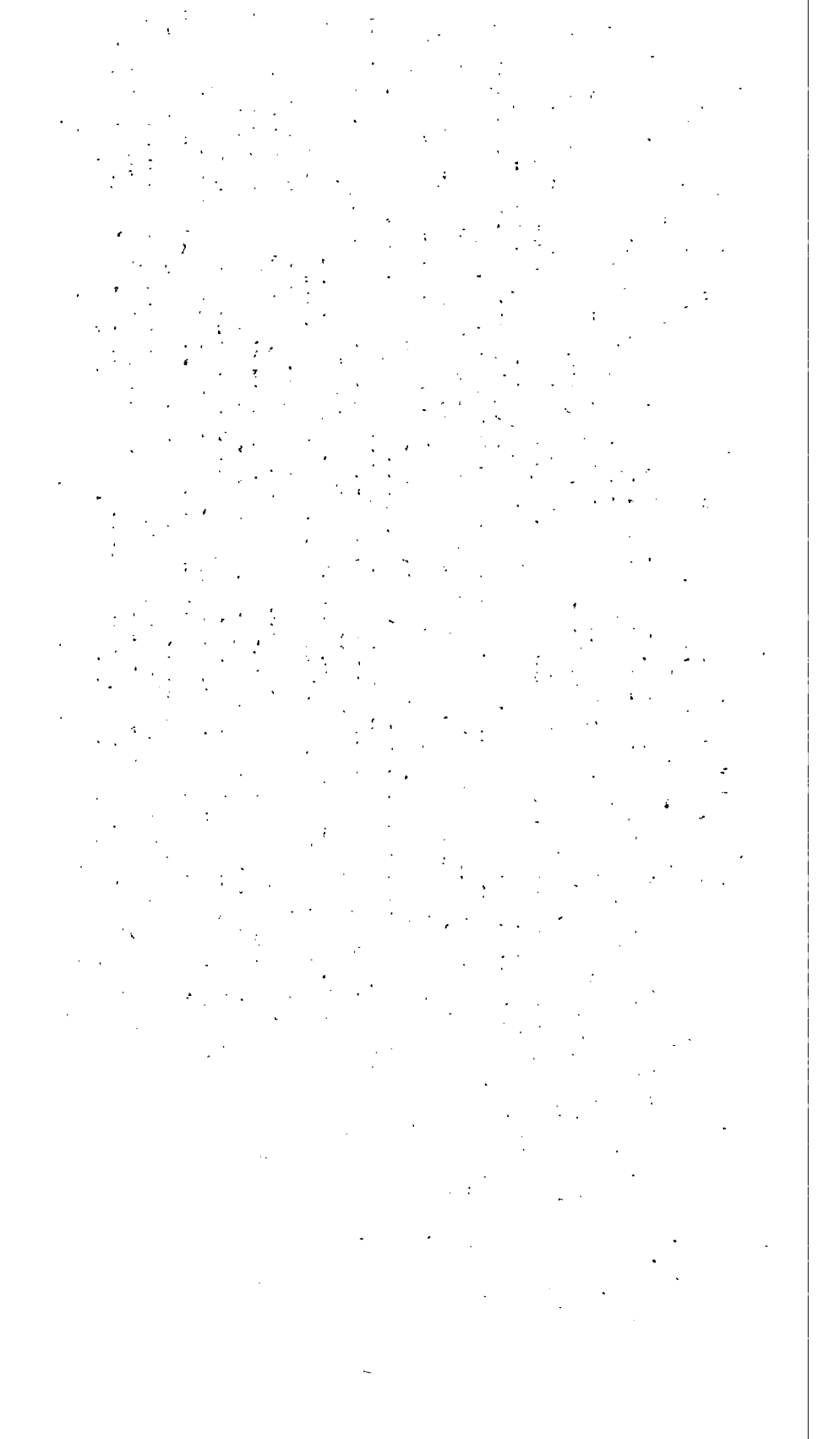
Christus Jesus mediator est Dei et hominum non solum moralis sed etiam naturalis.

XXXIX.

Christus sacrificio crucis satisfecit Deo pro peccatis totius mundi et quidem superabundanter, qua satisfactione exhibita nos reconciliavit Deo nobisque uberrimas gratias promeruit.







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DEUS LUX MBR.

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THESES.

I.

Contrary to the theory of Origen¹ a literal sense, either proper or metaphorical, must be admitted in each and every passage of Holy Scripture.

II.

Neither Scripture nor Tradition supports the surmise of St. Augustine² that there is more than one literal sense in some passages of Holy Scripture.

III.

In the sacred books of the Old Testament, besides the literal sense, a prophetic-allegorical mystical sense must be admitted, which is, equally with the literal, intended by the Holy Ghost.

IV.

When interpreting the texts of Holy Scripture which relate to Faith and Morals, the Catholic Exegete is not at liberty to diverge from the received interpretation of the Church.

V.

Neither may the Catholic Scripturist, in the exposition of doctrinal passages, depart from the interpretation which has been unanimously and unhesitatingly adopted by the Fathers of the Church.

VI.

The Tridentine decree (Sess. IV.), establishing these two canons of Catholic Interpretation, is to be understood not only in a negative, but also in a positive sense.

¹*De Princ.* IV, 11.

²*Confess.* XII, 81.

VII.

In the passages of Holy Writ, which do not fall under the above rules, the Catholic interpreter is to be ever guided in his exposition by the Analogy not only of Biblical, but also of the whole Catholic faith.

VIII.

The Divine Inspiration of a book of Sacred Scripture can be demonstrated neither from the matter contained in the book nor from its style.

IX.

The Calvinistic criterion, according to which the Holy Spirit, by an internal and immediate revelation, is said to reveal to each individual which books are inspired and which are not, is wholly insufficient to prove the fact of Divine Inspiration.

X.

The Divine Inspiration of the sacred books can with certainty be known only from external divine testimony, which is preserved partly in the Bible itself, but fully and clearly only in Divine Ecclesiastical Tradition.

XII.

Mere negative divine assistance, by which the sacred writer is preserved from error, is insufficient for the Catholic concept of inspiration.

XIII.

The theory of subsequent inspiration, according to which a book, which is exclusively the product of human effort, is said to become Sacred Scripture, on the subsequent approbation of the Holy Ghost or of the Church, certifying that there is no error therein, is false and untenable.

XIV.

The Syriac palimpsest of the four Gospels, lately discovered at Mt. Sinai, belongs most probably to the fifth

century, and represents a Syriac Version of the Gospels similar to the Curetonian; it can not be proved, however, that this version is older than the Peshita.

XV.

It is possible to explain in a Catholic sense the remarkable readings of the Sinaitic palimpsest in the first chapter of St. Matthew's Gospel (vv. 16, 21, 25).

XVI.

The Mastabas and Pyramids—*i. e.*, the tombs of the fourth, fifth and sixth dynasties—were considered by the Egyptians to be the real and sole abode of the Ka, or duplicate of the deceased.

XVII.

The tombs of the eleventh and twelfth dynasties, especially those of Beni-Hassan (Hypogaea), display a further development of the idea of the soul and its condition after death.

XVIII.

In the Hypogaea of Thebes the idea of retribution after death is fully developed, and the Amenti, or Hades, is conceived as the common dwelling-place of all the souls of the dead.

XIX.

The necropoles of Chaldea show that the concept which the ancient Chaldeans had of the human soul did not differ from that which prevailed among the early Egyptians.

XX.

From the Chaldeo-Assyrian poem of Tammuz and Istar, however, it is clear that this primitive conception underwent a gradual development similar to that which had taken place in Egypt.

XXI.

The total absence of tombs in Assyria is best explained

on the hypothesis that all persons of quality were interred in Chaldea.

XXII.

The general type of the Jewish tomb was imported from Phoenicia.

XXIII.

The modern Tibneh represents, in all probability, the site of the ancient Timnath-Serach, the burial place of Josue¹; it is improbable, however, especially from architectural considerations, that the tomb discovered there by M. Guerin is in reality the tomb of Josue.

XXIV.

The tombs of the Kings of Judah, contrary to the opinion of De Saulcy, are not to be identified with the so-called Kubur-el-Muluk, north of the Gate of Damascus. They are rather to be sought for on the hill of Ophel.

XXV.

Both topography and well authenticated tradition sustain us in locating the hill of Calvary on the spot now occupied by the Church of the Holy Sepulchre.

XXVI.

Among the various interpretations of I Sam. 1, 5, the reading of the Vulgate is the most probable; the passage, however, seems to be hopelessly corrupt.

XXVII.

Of the different opinions excogitated to explain the etymology of the name Samuel (I Sam. 1, 20), that is to be preferred which derives it from "shem" and "'el."

XXVIII.

There is nothing in the canticle of Hannah (I Sam. 2, 1-10) which militates against its authenticity.

¹ Josue, XXIV, 29, 30.

XXIX.

A philological examination of the canticle of Hannah shows that the mother of Samuel was acquainted with more ancient sacred canticles.

XXX.

The Septuagint text of I Sam. 2, 11a is but a variant of the Massoretic text I, 28b; from this it follows that the canticle of Hannah was inserted in the Hebrew and in the Greek in different places.

XXXI.

It is very probable that the martyrdom of St. Polycarp took place A. D. 155.

XXXII.

The epistle of St. Polycarp to the Philippians and that of the Church of Smyrna to the Church of Philomelium are genuine documents.

XXXIII.

The alleged correspondence between St. Paul and Seneca is an apocryphal production of a later date.

XXXIV.

There is sufficient historical evidence to prove that St. Peter went to Rome, established his See there, and governed it as its first Bishop until his death.

XXXV.

Pope Liberius did not subscribe to any heretical formula of the Semi-Arians.

XXXVI.

Splendidum pro divina Christi missione argumentum præbet gloriosa ipsius a mortuis resurrectio.

XXXVII.

Inter prærogativas Ecclesiae divinitus collatas, ea im-

primis elucet, quod Christus Dominus perfectam eam societatem constituit.

XXXVIII.

Ecclesia ad salutem obtinendam ita est necessaria ut qui extra eam propria culpa constituti ex hac vita decedunt salutem obtinere nequeant.

XXXIX.

Homo potest citra revelationem positivam solo rationis lumine Dei existentiam certo cognoscere.

XL.

Legitime omnino cultus Sanctissimi Cordis Jesu ab Ecclesia approbatus est et commendatus.

XLI.

Nullius injuriae reus est qui, sub certis conditionibus, occulta compensatione utitur; seu, ex bonis Creatoris clam illud sumit quod sibi debetur.

XLII.

Nullius injuriae reus est qui, se suaque defendendo, injustum aggressorem interficit.

XLIII.

Optime a S. Thoma lex definitur, "ordinatio rationis ad bonum commune et ab eo qui curam habet communitatis promulgata."

XLIV.

Sacramenti poenitentiae minister est solus sacerdos legitima potestate pollens.

XLV.

Legitima operationum regula non est conscientia dubia vel opinativa sed sola conscientia saltem moraliter certa.

XLVI.

Leges a S. Pontifice latae pro universali Ecclesia omnes

omnino fideles obligant per solam promulgationem Romae factam, nisi aliter constet de mente Pontificis.

XLVII.

Soli episcopo vindicanda est potestas legislativa in synodo dioecesana; ceteris vero presbyteris nullum competit suffragium decisivum in jure constituendo.

XLVIII.

Non ~~quoties~~ negligens est episcopus devolvitur ejus ~~jurisdictio~~ ad archiepiscopum, sed in casibus tantum a jure expressis.

XLIX.

Rectores inamovibiles apud nos definitive removeri non possunt nisi ob causam canonicam et per processum in Instructione quae incipit "Cum Magnopere" praescriptum.

L.

Suspensio ex informata conscientia, vi Conc. Trid., (Sess. XIV., c. 1 de Ref.) extrajudicialiter lata, nullam patitur appellationem sed tantum recursum ad Sedem Apostolicam; nec tenetur episcopus hujusmodi rationem reddere nisi soli Pontifici ejusve delegato rationem requirenti.

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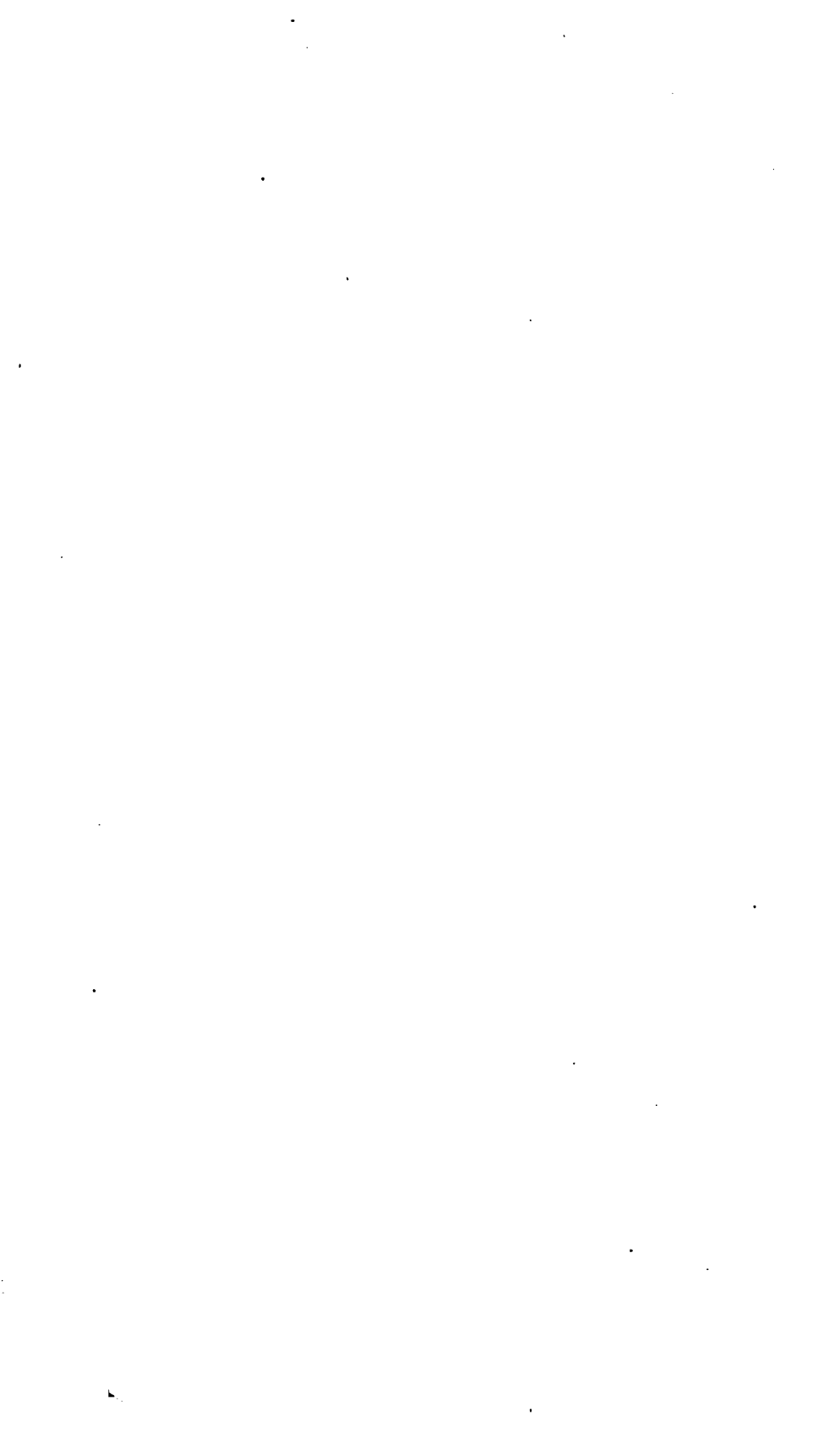
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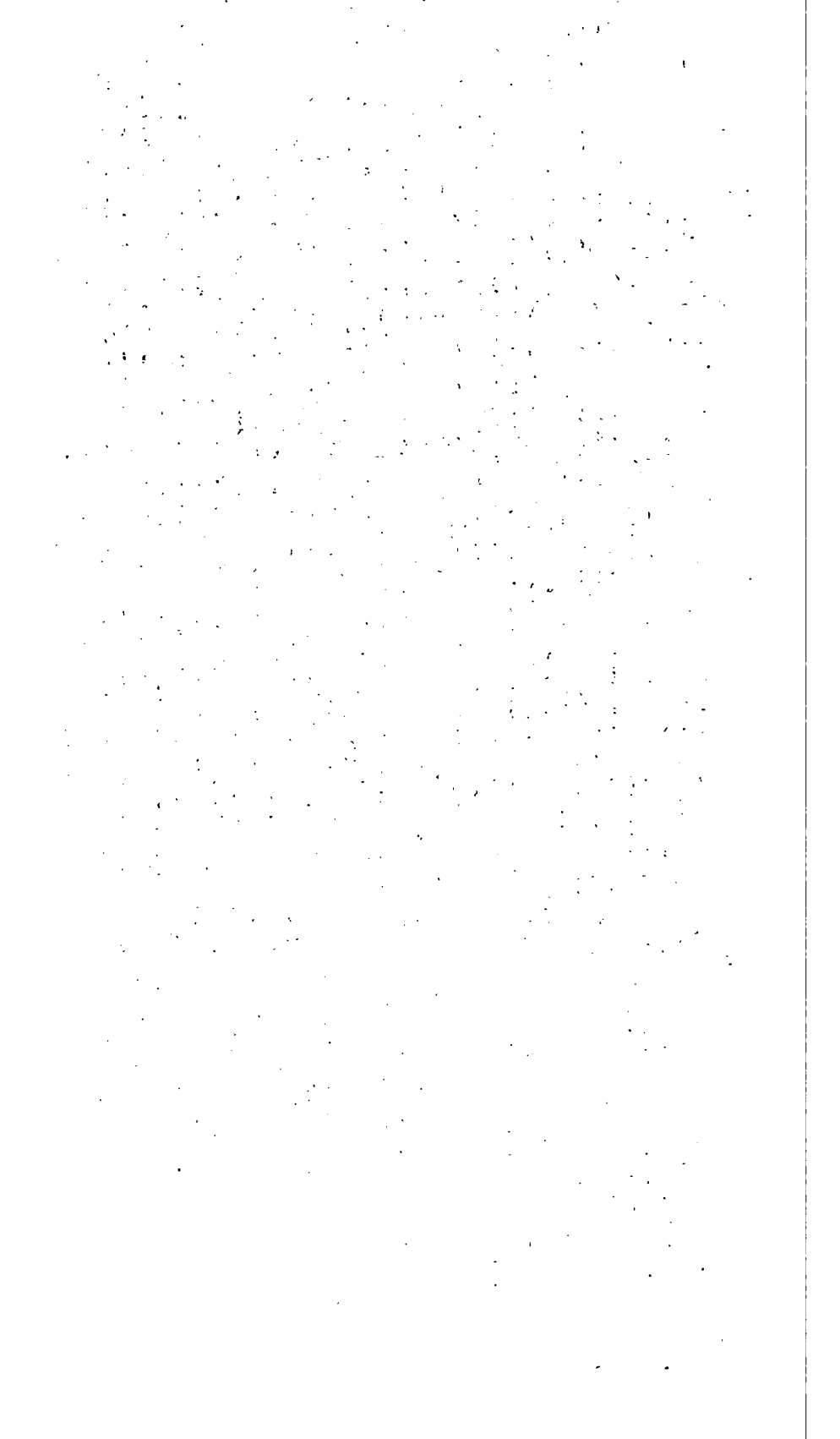
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JOANNES J. KEANE,

Episcopus Jassen.







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THESES.

I.

Licet in ordine quoque naturali creaturae omnes rationales habuissent vel habere debuissent naturalem unionem cum Deo principio et fine, atque hoc ipso inter se invicem, tamen spectato usu vocis Ecclesiae, quo haec ad significandam societatem religiosam ordinis supernaturalis coarctatur, ordo ille communionis naturalis potius regnum Dei Creatoris quam Dei Ecclesia esset appellandus.

II.

Deus hominis Creator simul existens et sanctificator, naturae conditor et gratiae largitor, ab initio etiam constituit Ecclesiam, societatem scilicet religiosam supernaturalem.

III.

Cum omnes homines, sicut secundum naturam ex primo Adamo nascuntur filii irae in statu lapso, ita ex gratia redemptionis secundo Adamo inserendi sint per fidem, spem et charitatem, ad supernaturale regnum seu ad Ecclesiam spectent oportet.

IV.

Sicut generatim in oeconomia revelationis generis humani per Christum triplex veluti stadium Deus discrevit, aliud alio perfectius, sic etiam speciatim in statu Ecclesiae, quae illius oeconomiae est concreta expressio, triplex clare distinguitur status, scilicet inchoationis seu Ecclesiae patriarchalis; incrementi seu Ecclesiae mosaicae, plenitudinis seu Ecclesiae Jesu Christi, Verbi jam incarnati.

V.

Ecclesia in statu inchoationis pro humano genere reparando instituta est statim post lapsum promisso semine mulieris, quod pro ipsa et quae per ipsum conterat caput serpentis.

VI.

Quoniam tota vetus oecouomia praeparatio erat ad Evangelium, pro hoc ejus scopo Deus peculiarem sibi populum elegit et ministerio Moysis instituit, in quo sicut prophetica revelatio clarior, ratio typorum manifestior, ita forma Ecclesiae esset expressior.

VII.

Forma Ecclesiae veteri testamento propria et peculiaris, quatenus nempe erat in institutis ex intima sua natura typicis ac praeparantibus ad Christum ejusque opus futurum, fuit "evacuata in Christo," eo ipso quod in Christo jam praesente et in ejus Ecclesia constituta complebantur, simili profectu, quo in praesenti stadio Ecclesiae "cum venerit quod perfectum est, evacuabitur quod ex parte est."¹

VIII.

Ecclesiae N. T. ut a Verbo incarnato instituta est ac constituta, propria est mirabilis ad divinum fundatorem et sanctificatorem habitudo, qua fit, ut Christi capitis corpus mysticum, coelestis Sponsi Sponsa existat.

IX.

Hinc etiam tota Ecclesia templum est Spiritus Christi, qui eam inhabitat donis et gratiis suis, fide, spe et caritate informans et formans membra Ecclesiae, ipse Spiritus veritatis, Spiritus virtutis, Spiritus sanctificationis.

X.

Pariter ad exemplar coelestis Sponsi Ecclesia ita est expressa, ut sicut Christus est Deus homo, Verbum caro, ita corpus eius Ecclesia in suis membris, in sua hierarchia, in suis sacramentis atque institutis, duplici constet elemento, elemento per se humano ac visibili externo, atque elemento divino et invisibili interno, ex quibus tota Ecclesia consistit humano-divina.

XI.

Quapropter Christus Dominus totam suam religionem

¹II. Cor. III.

non aliter instituit, nisi velut formam extantem et sese exhibitentem in visibili Ecclesia, ut sit Christiana religio velut incorporata in Ecclesia et per eam ipsa religio facta visibilis.

XII.

Protestanti Stahl affirmanti ex mente etiam Protestantium Ecclesiam esse "organismum a Deo institutum, jure et potestate in homines praeditum," merito respondit Schenkel, eidem sectae addictus, "talem definitionem cum principiis veteris Protestantismi conciliari nullo modo posse et necessario ducere debere ad amplectendam Romanam Ecclesiam."¹

XIII.

"Ecclesia Catholica sola corpus est Christi, cujus ille caput est, Salvator corporis sui. Extra hoc corpus neminem vivificat Spiritus Sanctus . . . Non habent itaque Spiritum Sanctum, qui sunt extra Ecclesiam."²

XIV.

Inter dotes multiplices, quibus Sponsam suam Ecclesiam Christus auctam voluit, donum est infallibilitatis, quo fit, ut a salutari fidei morumque veritate aberrare, in ea praedicanda atque exponenda falli vel fallere non possit.

XV.

Unde "fide divina et Catholica ea omnia credenda sunt, quae in verbo Dei scripto et tradito continentur, et ab Ecclesia, sive solemnii iudicio, sive ordinario et universali magisterio tanquam divinitus revelata proponuntur."³

XVI.

Non solum veritatis revelatae, sed etiam veritatis connexae, quatenus ad revelatam refertur, definitio ab infallibili magisterio dari potest infallibilis.

XVII.

Fieri non potest, ut dogmatibus ab Ecclesia propositis

¹ Cf. Joerg, *Geschichte des Protestantismus I*, p. 138 sq.

² St. August., ep. 185, 50.

³ Conc. Vat. de fide Cath., Cap. IV.

aliquando secundum progressum scientiae sensus tribuendus sit alius ab eo, quem intellexit et intelligit Ecclesia.¹

XVIII.

Judicio infallibili Ecclesia statuit, Jansenii librum, qui inscribitur Augustinus, sensu ab auctore intento id est naturali verborum sensu qui juridice sensus ab auctore intentus habetur, quinque illos errores contineri, quos Ecclesia in eo contentos condemnavit.

XIX.

“Omnino dicendum est, non posse errare Pontificem in approbatione religionis quoad iudicium de honestate talis modi vivendi, ut sit status perfectionis acquirendae seu religionis; quidquid sit de approbatione practica quoad licentiam et facultatem introducendi de novo aliquam religionem et quoad iudicium prudentiale, in quo talis concessio fundatur.”²

XX.

Cum sententia communi et certa tenendum est, iudicium ultimum et definitivum quo Ecclesia aliquem ob vitae sanctitatem inter coelites receptum fuisse declarat atque omnibus fidelibus colendum et invocandum proponit, errori non esse obnoxium.

XXI.

Ecclesia a Christo Domino ita fuit constituta, ut finis ei sit proprius atque completus et potestas ei collata ad finem illum obtinendum sufficiens ac necessaria, per proprios magistratus exercenda. Proinde Ecclesia Christi est societas perfecta.

XXII.

Ecclesia catholica jure divino pollet potestate independenti ferendi leges tum de fide et moribus, tum de externa ecclesiastica disciplina.

XXIII.

Quare merito Pius IX in concilio Vaticano damnavit sententiam illorum, qui contendunt, “quae ab Apostolica Sede vel ejus auctoritate ad regimen Ecclesiae consti-

¹ Cf. *Conc. Vat. Contl. I., Cap. IV.*

² *Suarez, de Statu religioso II. 17.*

tuuntur, vim ac valorem non habere, nisi potestatis saecularis placito confirmentur.”¹

XXIV.

Ecclesia habet, jure divino, potestatem coercitivam in foro externo.

XXV.

Ecclesia ex institutione sua et divini fundatoris voluntate jus habet bona temporalia, sive mobilia, sive immobilia, acquirendi et possidendi titulo proprietatis.

XXVI.

Quapropter injustae ac sacrilegae spoliationis arguendae sunt leges, quibus status politicus bona Ecclesiastica haud semel sibi usurpavit, vel Ecclesiam jure nova acquirendi privavit.

XXVII.

Jure meritoque statutum est, ut “si quae societas Ecclesiastica ab obedientia Ecclesiae debita secesserit vel a fide Catholica apostaverit, nullo unquam titulo bona Ecclesiastica quorum prius dominium habuit, sibi reclamare legitime possit.”²

XXVIII.

“Quam parum magistratui civili licet Ecclesiae praescribere quae doceat aut quo rite colat Deum, tam parum ei certam rationem suarum facultatum curandarum injungere potest, quae repugnet ejus institutis et ab illis petita sit, qui ejus auctoritatem rejecerunt.”³

XXIX.

Romanus Pontifex jus proprium habet providendi necessitatibus plebis Christianae per electionem Episcoporum, sive directe nominet promovendos, sive regulas statuatur quibus fiat electio.

XXX.

Episcopi habent a Christo Domino suam jurisdictionem mediante Romano Pontifice, qui potest illam restringere per reservationes.

¹ *Constit. Pastor aeternus. Cap. III.*

² *Conc. Plen. Balt III., Tit. IX., 264.*

³ *Conc. Plen. Balt II., Literas Pastorales.*

XXXI.

Scriptores humanos librorum sacrorum Spiritus Sanctus “supernaturali virtute ita ad scribendum excitavit et movit, ita scribentibus adstitit, ut ea omnia eaque sola quae ipse juberet, et recte mente conciperent, et fideliter conscribere vellent, et apte infallibili veritate exprimerent.”¹

XXXII.

“Nefas omnino est inspirationem ad aliquas tantum sacrae scripturae partes coangustare.”²

XXXIII.

“Tantum abest, ut divinae inspirationi error ullus subesse possit, ut ea per se ipsa, non modo errorem excludat omnem, sed tam necessario excludat et respuat quam necessarium est, Deum, summam Veritatem, nullius omnino erroris auctorem esse.”³

XXXIV.

“Scripturas Deus tradidit Ecclesiae, qua duce et magistra in legendis tractandisque eloquiis suis certissima homines uterentur.”⁴

XXXV.

“Quum et sacrorum librorum et doctrinae apud Ecclesiam depositae idem sit auctor Deus, profecto fieri nequit, ut sensus ex illis, qui ab hac quoquo modo discrepat, legitima interpretatione eruatur.”⁵

XXXVI.

Licite, immo etiam laudabiliter a missionariis Christianis, etiam insciis parentibus, baptizantur filii infidelium, qui in proximo mortis periculo versantur.

XXXVII.

Doctrina illa theologorum, qua triplicem baptismum distinguere consueverunt, scilicet fluminis, flaminis, et sanguinis, nullatenus implicat tria baptismata seu tria

¹ *Encycl. Provid. Deus.*

² *Ibid.*

³ *Ibid.*

⁴ *Ibid.*

⁵ *Ibid.*

sacramenta, sed verum manet quod Apostolus docet (Eph. IV, 5) “unus Dominus, una fides, unum baptisma.”

XXXVIII.

Subjectum Eucharistiae suscipiendae est homo 1° baptizatus, 2° justus.

XXXIX.

Omni caret solido fundamento opinio asserens pueros usum rationis nondum adeptos effectum proprium Eucharistiae sacramenti consequi non posse, licet sacramentum hoc prodesse eis possit ad instar, ut aiunt, aquae lustralis.

XL.

Sacrilegae communionis si cum indigna aliorum sacramentorum susceptione comparetur, ratio propria cum S. Thoma ponenda est in eo, quod indigne suscipiens cum sumendo “significet se esse Christo unitum et membris ejus incorporatum . . . falsitatem in hoc sacramentum committit et eo incurrit sacrilegium.”¹

XLI.

Licet per se Eucharistiae sacramentum non sit institutum ad delenda peccata mortalia, tamen haud improbabiler cum S. Thoma et aliis asseri potest, per accidens fieri posse, ut aliquando debeat.²

XLII.

“Nihil magis abhorret a veritate quam esse sacramentum matrimonii decus quoddam adjunctum, aut proprietatem allapsam extrinsecus, quae a contractu disjungi ac disparari hominum arbitratu queat.”³

XLIII.

Ex inseparabilitate contractus et sacramenti in matrimonio Christiano sequitur, ministrum sacramenti matrimonii non esse sacerdotem, sed ipsos contrahentes mutuo sibi hoc sacramentum administrantes, ipsius esse ministros.

¹ *St. Thom. III, q. 80, art. 4.*

² *S. Thom. III., q. 79, art. 3.*

³ *Leonis XIII. Encycl. “Arcanum.”*

XLIV.

Matrimonium Christianorum quod ratum est tantum, quoad conjugale vinculum, gravi id exigente causa, dissolvi potest per auctoritatem Romani Pontificis.

XLV.

The resignation of Celestine V. was voluntary, and the mode of his imprisonment was his own choice, though the imprisonment itself was imposed upon Boniface by the dangers of the times and the weakness of Celestine.

XLVI.

In his struggles with Philip the Fair, Boniface VIII. was defending the recognized prerogatives of the Holy See in temporal matters.

XLVII.

Boniface VIII. did not go beyond his rights as a feudal sovereign in his treatment of the Colonnas.

XLVIII.

The doctrine of the Gallican Liberties received a notable impulse from the Great Western Schism.

XLIX.

The Protestant as well as the Gallican system concerning the constitution of the Church, are but the evolution of the system of Marsilius Patavinus, as explained in his work, "Defensorium Pacis."

L.

The theories of Febronius exposed in his book, "De Statu Ecclesiae," are closely connected with the above-mentioned system; they differ only by attacking more directly the Primacy of Rome from a doctrinal and practical standpoint.

Vidit Sacra Facultas,

CAROLUS P. GRANNAN, p. t. Decanus.

THOMAS J. SHAHAN, p. t. a Secretis.

Vidit Rector Universitatis,

JOANNES J. KEANE,

Episcopus Jassen.





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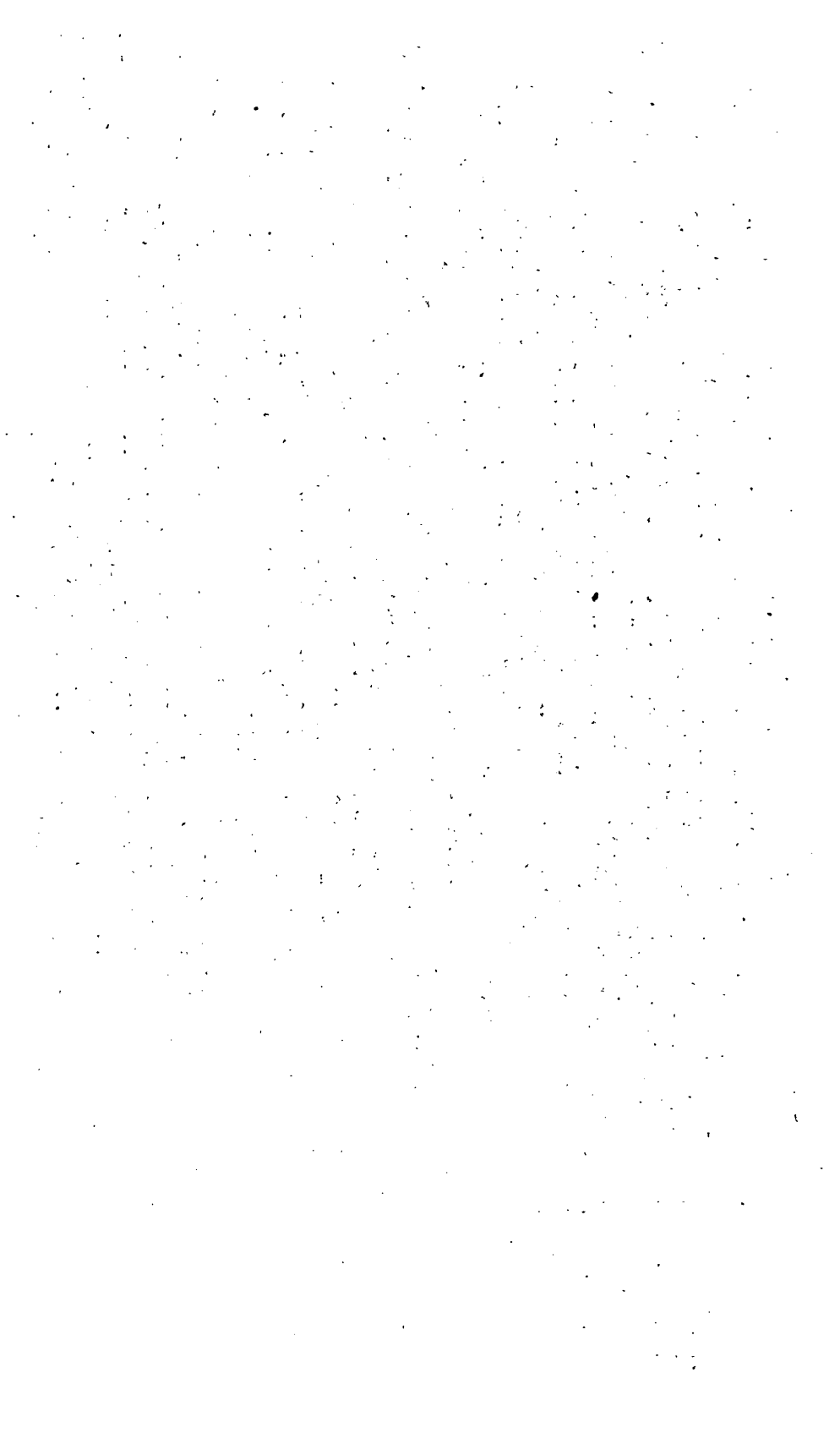
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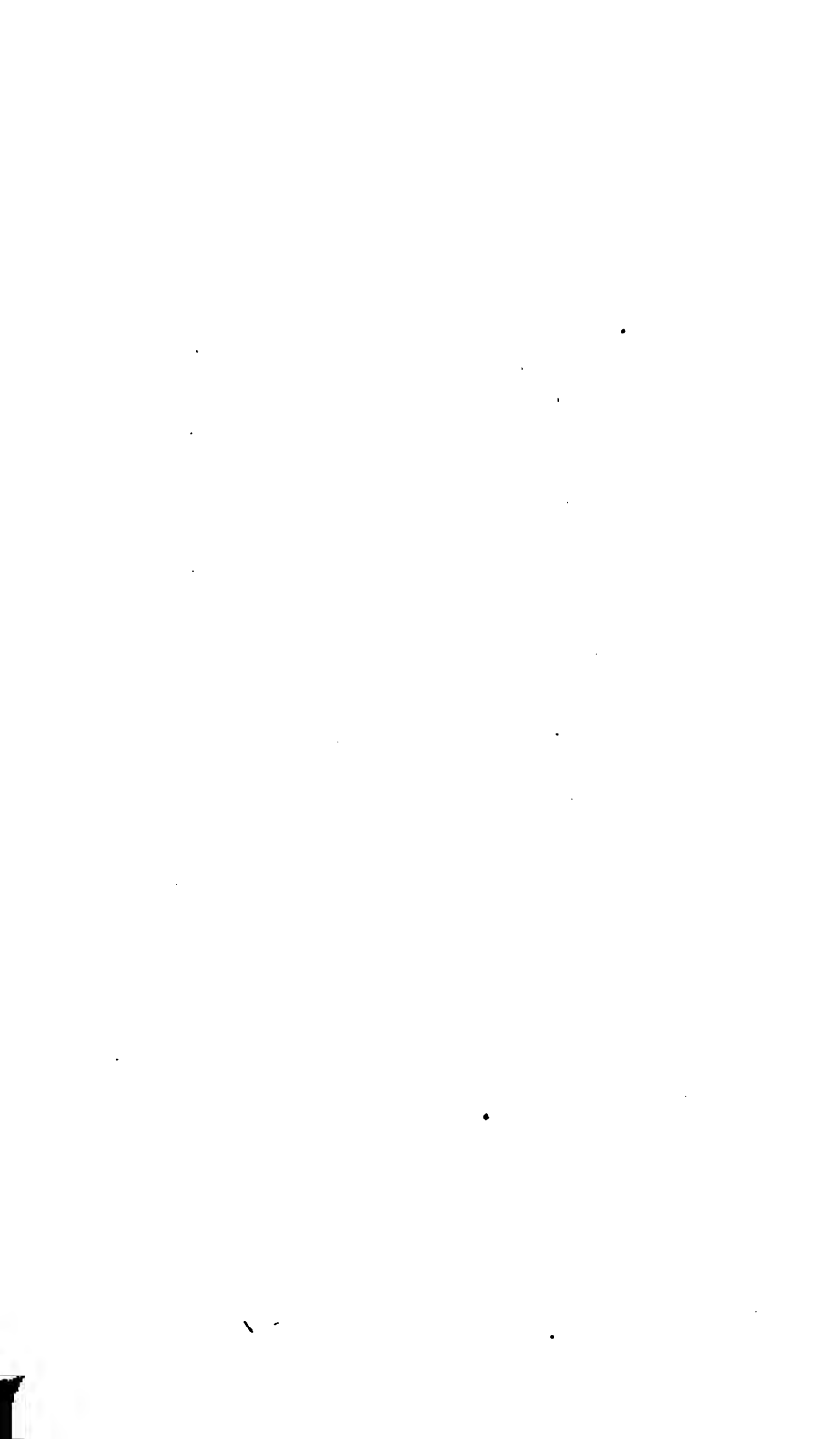
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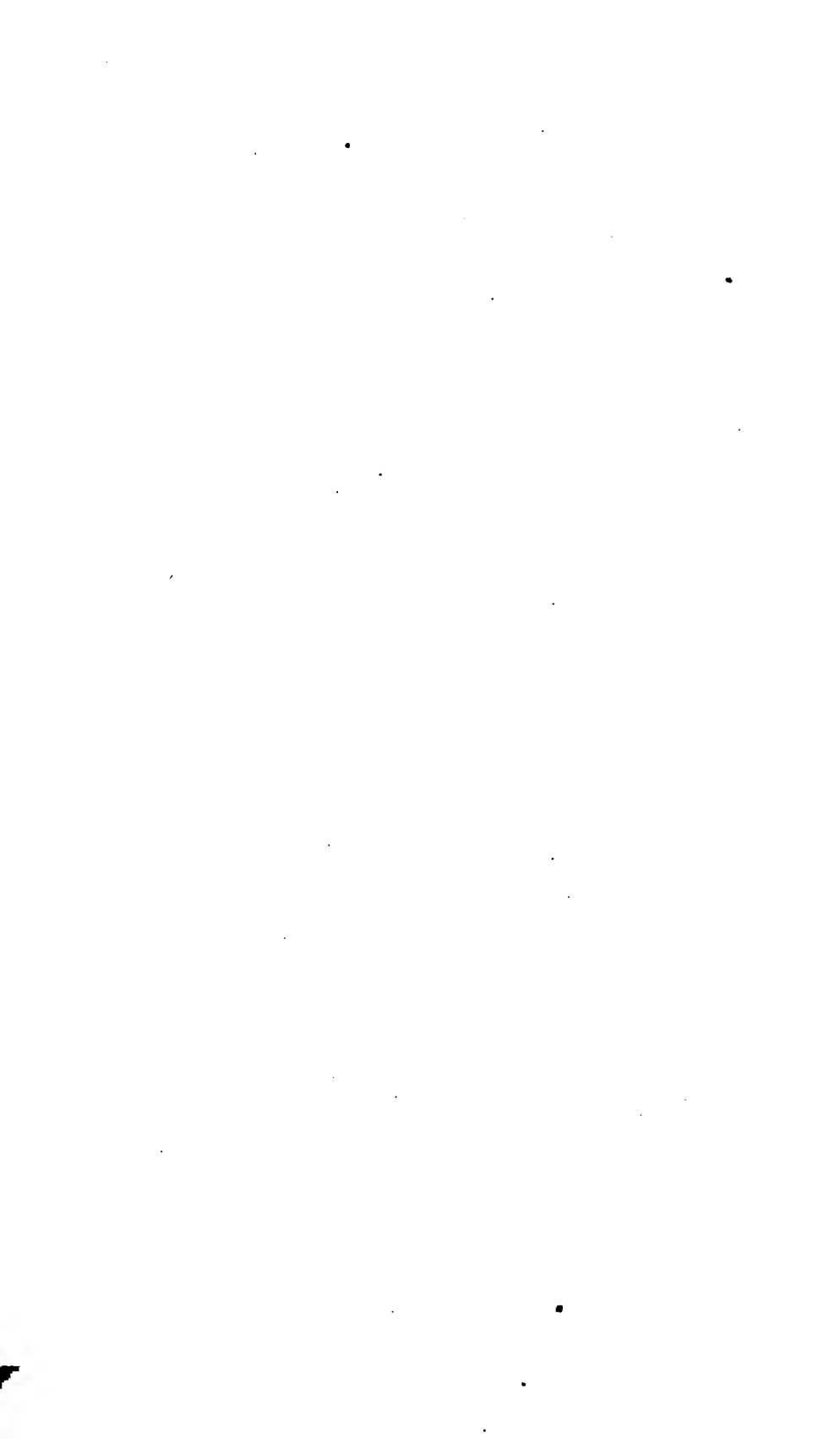
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THESES.

I.

Beatissima Virgo in primo instanti conceptionis suae, singulari omnipotentis Dei gratia et privilegio, intuitu meritorum Christi Jesu Salvatoris humani generis ab omni originalis culpae labe praeservata fuit immunis.¹

II.

Verba Christi Domini apud Joannem VI, 48 seqq. intelligenda sunt sensu proprio et immediato, ideoque illis verum suum corpus, verumque sanguinem Salvator promisit se daturum manducandum et bibendum.

III.

Nomen transsubstantiationis tum proprium tum aptissimum est ad explicandam Catholicam doctrinam de modo quo fit praesens Christus in Eucharistia.

IV.

Inscite omnino theologus protestans Luthardt recenter assernit "factum esse historicum extra controversiam positum, doctrinam Romanam de transsubstantiatione posterius invectam, in primitiva vero et veteri Ecclesia fuisse ignotam."²

V.

Alienissima est a veritate affirmatio Pusey, usque ad saeculum decimum quintum iniens dogma transsubstantiationis liberae fuisse disputationis; imo doctrinam de remanente substantia panis et vini in Eucharistia adeo visam fuisse alienam a periculo haereseos, ut potius haberetur commodior ad praecavendas difficultates.³

¹ *Pius IX: Ineffabilis Deus*: 1854.

² *Apologetische Vorträge, Anmerkungen zum 9 Vortrag*.

³ *The doctrine of the Real Presence as contained in the Fathers*, p. 31; 1845.

VI.

Injusta criminatione scholasticos obterere satagit idem Doctor Anglicanus asseverans ex illorum, praesertim S. Thomae, S. Bonaventurae, et Scoti doctrina transsubstantiationem non pertinere ad dogma Catholicum.

VII.

Transsubstantiationis doctrina ex verbis institutionis Eucharistiae tum per se inspectis, tum commentario intellectus Catholici explicatis, firmissima argumentatione colligitur.

VIII.

Sumptio Eucharistiae necessaria est necessitate praecepti tum divini tum Ecclesiae iis qui hujus praecepti sunt capaces; necessitas vero medii nulla est absoluta; est tamen adultis sumendae Eucharistiae aliqua necessitas moralis.

IX.

Quando de vera Christi Ecclesia quaestio fit, jam ex sola expositione historica status quaestionis Catholicos inter et Protestantes manifesto patet vi fundamentalium Reformationis principiorum, excludi omnem notionem Ecclesiae divinitus institutae atque adeo in sectis Protestantium nullam esse Ecclesiam Christi.

X.

Spectatis fundamentalibus principiis sic dictae Reformationis, omnino sibi cohaeret Winer affirmans: "Protestantismus se ipsum destrueret, si Ecclesiam agnosceret secundum suam essentiam ut externam institutionem."¹

XI.

Ratione habita doctrinae Scripturae, etiam secundum principium Protestantium de ejus omnimoda claritate

¹ *Comparatio professionum diversarum Ecclesiarum*, § 19.

intellectae, verissimum statui potest hoc dilemma: aut est visibilis Ecclesia Christi aut est nulla.

XII.

Sententiae Suaresianae censemus assentiendum qua haereticos occultos esse membra Ecclesiae negatur.

XIII.

Tenendum ex fide est extra Apostolicam Romanam Ecclesiam salvum fieri neminem posse.¹ Unde quicumque ante actualem unionem cum Ecclesia Christi visibili decedentes salvantur, salutem non consequuntur nisi per Ecclesiam et in Ecclesia, intuitu videlicet relationis quam ad Ecclesiam eamque visibilem habent, quacum ex parte et secundum quid vere cohaerent et voluntate conjunguntur.¹

XIV.

Romanae sedi Primatus ita est unitus ut ne potestate quidem Summi Pontificis ab ea possit ullo modo sejungi. "Sors scilicet urbis Romae sacro atque indissolubili nexu ligata est cum sede Petri."²

XV.

Sacramenti Matrimonii vinculum esse jure divino indissolubile invictissime ex Sacra Scriptura probatur.

XVI.

The testimony of Origen furnishes conclusive proof that, at the close of the second century, our four canonical Gospels were universally received and attributed to the authors to whom we attribute them.

XVII.

The works of Tertullian contain abundant evidence of the belief of the Christian Church, during and before his day, in the authenticity of the Gospels.

¹*Allocutio: Singulari quadam.* Dec. 9, 1854.

²*Leo XIII, ep ad Card. Rampolla, 15 Jun., 1887.*

XVIII.

We must conclude from the writings of St. Irenaeus that our Gospels could not have come down to us from any other source than from the Apostles and their immediate followers.

XIX.

The memoirs of the Apostles which Justin Martyr tells us were read in the Christian Churches are none other than our four canonical Gospels.

XX.

In the works of Justin Martyr there is sufficient internal evidence to show that he knew and used the Gospel of St. John.

XXI.

The dates assigned to the composition of our Gospels by F. D. Strauss, and by F. C. Baur and other Rationalists of the Tübingen school are shown from the existence and nature of Tatian's Diatessaron to be entirely unfounded and untrue.

XXII.

The newly-discovered Syriac Gospels cannot be proved to contain any doctrine irreconcilable with Catholic belief.

XXIII.

There is no satisfactory evidence that there was more than one official canon ever received among the Hebrews.

XXIV.

The vowel points were not made out and added to the sacred text by Esdras, but came into use at a much later period,—from about the fifth to the tenth century of the Christian era.

XXV.

The Messianic prophecy, Isaiah VII: 14, was fulfilled in its literal, and not merely in its mystical sense, in the

virginal conception and birth of our Lord referred to in Matt. I: 21-23.

xxvi.

Not only do vv. John II: 1-11 contain no evidence of a reproof to the Blessed Virgin, but they clearly prove that she was singularly honored by our Lord on that occasion.

xxvii.

More than one literal sense in any one text of Sacred Scripture is inadmissible.

xxviii.

The fact of the Resurrection is proved from sources independent of the Gospels, and generally admitted by Rationalists, and this testimony to the Resurrection is a proof of the veracity of the Gospels.

xxix.

Kant's system of Moral Interpretation is arbitrary and false and does violence to the Sacred Text.

xxx.

The books of holy writ are inspired, not only in matters of faith and morals, but in all the "res et sententiae" contained in Scripture.

xxxi.

Homo ad Deum glorificandum ac possidendum in hac quidem vita inchoative et imperfecte, in altera consummative et perfecte destinatur.

xxxii.

Libertas illa quam actus moralis et salutaris necessario praesupponit non est libertas a sola coactione, sed est libertas a necessitate seu a vi intrinseca determinante.

xxxiii.

Non datur per se actus humanus indifferens in individuo.

XXXIV.

Religio subjective et stricte spectata definiri debet: virtus moralis inclinans voluntatem hominis ad Deo tribuendum honorem debitum propter ejus supremam excellentiam.

XXXV.

Auctoritati simul ac rectae rationi insistentes propugnamus praecipua commendatione dignum esse nobile piarum societatum consilium, quo a potu quo libet inebriante omnino abstinendum proponunt.¹

XXXVI.

Licet necessaria non sit ad remissionem peccatorum in sacramento Poenitentiae contritio caritate perfecta, tamen prorsus immerito dicitur quod "ex ipsa ejus definitione apparere quod inter millenos poenitentes nec unus ad tribunal Poenitentiae accedere possit perfecte contritus."²

XXXVII.

It is certain that not only was St. Peter at Rome, but that he was its first bishop and died there.

XXXVIII.

The arguments of Dodwell, Cave, and later writers, disputing the fact of the martyrdom of St. Irenaeus, are not of such a nature as to render his martyrdom historically doubtful.

XXXIX.

Pope Liberius never signed any heretical formula of the Arians or Semiarians.

XL.

The following statement is historically false: "Apparently Aquinas was the first who boldly declared confession to be of divine law; as he has no Gospel text to

¹ *Leo XIII, ad Ep. S. Pauli, Apr. 27, 1887.*

² *History of Confession and Indulgences: Lea, Vol. II, p. 7.*

quote, he argues that it cannot be of human law because it is a matter of faith; faith and the sacraments are beyond human reason, and therefore they must be of divine law; which is virtually to assume that as we cannot understand it, it must be of divine command, though no such divine command is recorded."¹

XLII.

The aim of the mission of Joan of Arc appears to have been the restoration of peace to France and not merely the coronation of Charles VII at Rheims.

XLIII.

The principles of Agnosticism, instead of effecting a harmony between Religion and Science, cannot themselves be harmonized with a true concept of Religion.

XLIII.

It is false and involves a contradiction to say with Herbert Spencer that "the power which the Universe manifests to us is utterly inscrutable."²

XLIV.

The doctrine of Pantheism is irreconcilable with the notion of Religion.

XLV.

The fundamental error of the advocates of Pantheism rests in the fact that they confound the efficient with the formal cause of the universe.

XLVI.

The Rationalistic theory which holds that human reason is independent and autonomous, and therefore the ultimate criterion and limit of natural and supernatural truth is false and absurd.

¹ *History of Confession and Indulgences: Lea. Vol. I, p. 168-169.*

² *First Principles, ch. 2.*

XLVII.

The theory of perpetual objective progress advanced by Rationalists and Eclectics, according to which truth is held to be relative and mutable, destroys all certitude, leads to scepticism, and involves a contradiction in terms.

XLVIII.

“Quoniam ad perdendas familias frangendasque regnorum opes nihil tam valet quam corruptela morum, facile perspicitur prosperitati familiarum ac civitatum maxime inimica esse divortia.”¹

XLIX.

“Si divini cultus varia genera eodem jure esse quo veram religionem, Ecclesia judicat non licere, non ideo tamen eos damnat rerum publicarum moderatores, qui, magni alicujus aut adipiscendi boni aut prohibendi causa mali, moribus atque usu patienter ferunt ut ea habeant singula in civitate locum.”²

L.

Episcopo jus est prohibendi ne absque debita licentia clerici diocesim derelinquant imo, urgente Ecclesiae utilitate, illos nisi infirmitate aliove justo impedimento detineantur, cogendi ut munus ecclesiasticum suscipiant.

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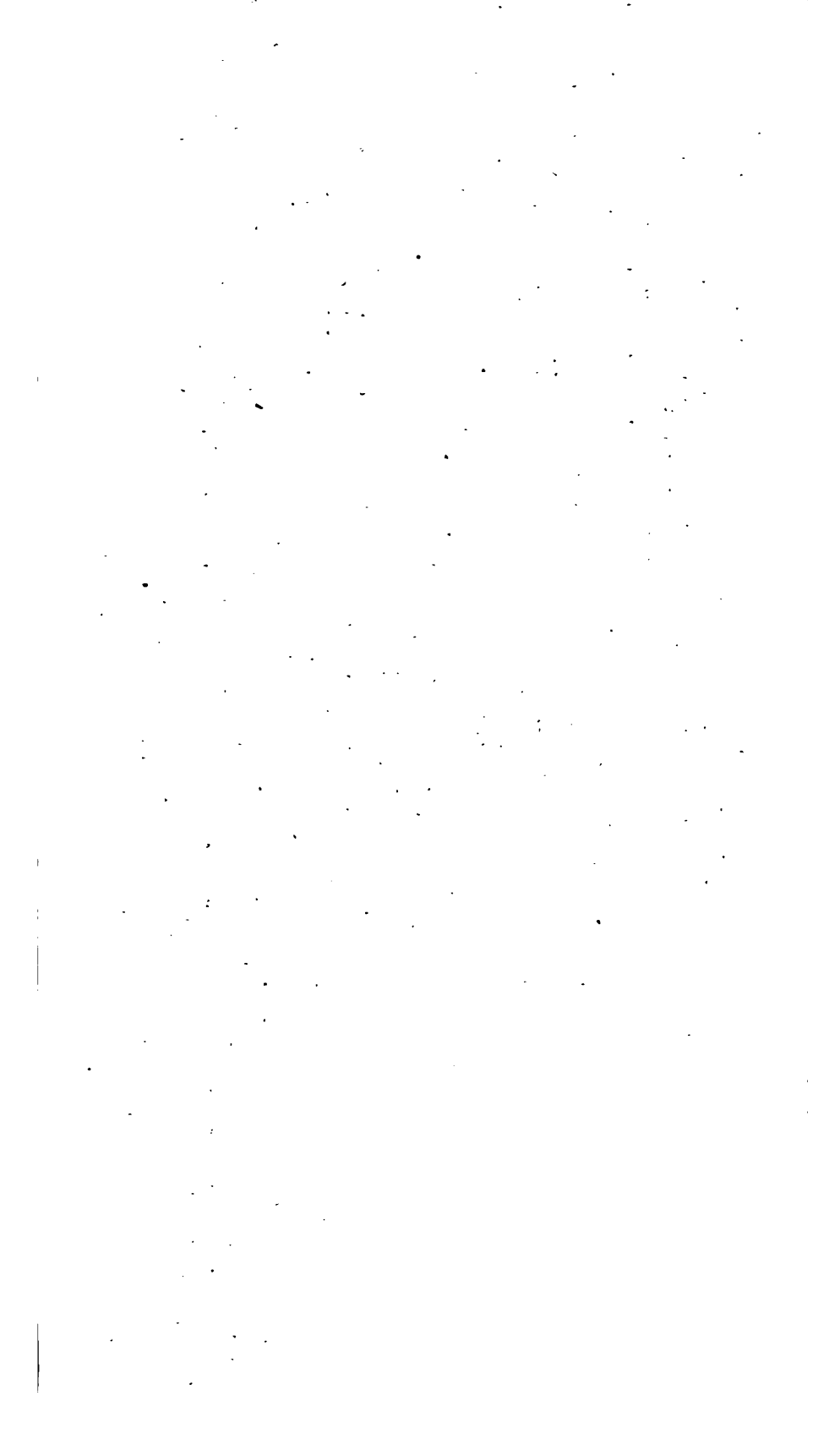
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JOANNES J. KEANE,

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¹ *Leo XIII. Enc. Longinqua.*

² *Leo XIII. Enc. Immortale Dei.*





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THESES.

I.

Spectato nominis tum etymo tum usu apud Scriptores sacros Ecclesia definitione reali, licet inadaequata, definiri sic potest, ut dicatur: coetus seu multitudo in unum collecta Divina vocatione ad Deum professione Christianae fidei colendum.

II.

Distinctis diversis modis, quibus Christus creaturarum Caput vocatur et est, ratio capitis Ipsi maxime convenit quoad Ecclesiam, non dignitate tantum ac potestate, sed vitali quoque quam in eam exercet influxu.

III.

Unionem Christi capitis cum sua Ecclesia esse non moralem tantum sed omnino singularem ac plane mysteriosam Sacra Scriptura aperte docet iis locis, ubi Ecclesiam tanquam Corpus Christi describit ac praedicat. Quam unionem praesertim spectata ejus intima ratione humano intellectui prorsus impervia Catholicus intellectus designat, Ecclesiam Corpus Christi mysticum appellando.

IV.

Ex doctrina a St. Paulo (Ephes. v, 29 sqq) tradita aperte sequitur, inter Christum Sponsum et Ecclesiam Sponsam intercedere summae unionis necessitudinem, effusissimam bonorum communicationem, dilectionem plane unicam, rationem tutelae talem, qualem solus Deus-Homo praebere potest.

V.

Titulus Matris, quo tanquam Christi Sponsa foecunda a fidelibus Ecclesia insignitur, non solum in constanti: et universali Traditione, sed etiam in ipsius Scripturae doctrina tum implicita tum explicita continetur.

VI.

Cujus maternitatis intima vis ac ratio in eo est, quod Ecclesia, ad exemplum Virginis Matris, a Spiritu Sponsi obumbrata et mirifica foecunditate donata, Christum in membris suis parit, format atque "ad aetatis plenitudinem" perducit.

VII.

Organum vero hujus eximiae Maternitatis est Sacerdotium, cui mystica Ecclesiae bona, quae cum Sponso habet communia, divinitus sunt concredita, ut per ipsum sese exserat Sponsae materna foecunditas atque activitas.

VIII.

Spectatis fundamentalibus principiis sic dictae Reformationis omnino sibi cohaeret Winer affirmans "Protestantismus seipsum destrueret, si Ecclesiam agnosceret secundum suam essentiam ut externam institutionem."¹

IX.

Vera Ecclesia credi debet societas inaequalis, atque ita Christo auctore comparata, ut alii in ea sint praepositi, alii subditi; alii doctores, alii discipuli; alii mysteriorum dispensatores, alii sanctificandi.

X.

Ex eo quod alia Ecclesia Christi instituta non fuit in terris praeter visibilem, jam necessario sequitur hanc ipsam Ecclesiam visibilem esse eam, cui factae sunt et ad quam solam referuntur promissiones omnes a Christo Domino de Ecclesia sua et pro ea enuntiatae.

XI.

"Tenendum ex fide est, extra Apostolicam Romanam Ecclesiam saluum fieri neminem posse." Unde quicumque ante actualem unionem cum Ecclesia Christi visibili decedentes salvantur, salutem non consequuntur nisi per Ecclesiam et in Ecclesia.

¹Cf. Winer in "*Comparatione professionum diversarum Ecclesiarum*," § 19.

XII.

Inter proprie dicta Regni Dei mysteria (Cf. Marc. IV, 11, Luc. VIII, 10 etc.) ita eminet Ssma Eucharistia, ut velut "Mysterium Fidei" per excellentiam, ab Ecclesia jure praedicetur.

XIII.

Verbis Joan. VI, 48 et seqq., Christus Verum Suum Corpus, Verumque Sanguinem promisit se daturum manducandum et bibendum.

XIV.

Verba Institutionis Eucharistiae a S. Evangelistis (Matt. XXVI, 28; Marc. XIV, 22; Luc. XXII, 19-20) commemorata, et a divo Paulo repetita (1 Cor. XI, 24), invicte probant realem Christi in Eucharistia Praesentiam.

XV.

In Eucharistia substantia panis et vini non permanet, sed in Corpus et Sanguinem Christi convertitur; quae conversio aptissime vocatur Transsubstantiatio.

XVI.

Commentitia plane est assertio Doctoris Anglicani Pusey, usque ad saeculum decimum quintum iniens, dogma Transsubstantiationis liberae fuisse disputationis; imo doctrinam de remanente substantia panis et vini in Sacramento, adeo visam fuisse alienam a periculo haereseos, ut potius haberetur commodior ad praecavendas difficultates.

XVII.

Falsa pariter est assertio ejusdem Doctoris Oxoniensis, ex doctrina Scholasticorum praesertim St. Thomae, S. Bonaventurae et Scoti Transsubstantiationem ad dogma non pertinere Catholicum.

XVIII.

The Middle Ages are falsely called Ages of Ignorance; they are rather an evolutionary period of culture under the guiding hand of the Catholic Church.

XIX.

The Mediæval attachment to unity of Faith, and consequent detestation of heresy, explain the establishment and nature of the Inquisition.

XX.

The Spanish Inquisition, unlike the Roman of the same name, was primarily established for purposes of State.

XXI.

In his struggle with Philip the Fair of France, Boniface VIII. was defending the recognized prerogatives of the Holy See.

XXII.

The resignation of Celestine V. was voluntary, and his imprisonment was imposed upon Boniface by the dangers of the times and the weakness of Celestine.

XXIII.

The Agapæ or Love Feasts are : 1° A memorial of the Last Supper ; and 2° The outcome of a common mode of life among the Early Christians.

XXIV.

From both literary and monumental evidences of the fourth century, it is clear that the Fish was a symbolical representation of the Most Holy Eucharist.

XXV.

The existence of the "Disciplina Arcani" in the Early Church cannot be denied.

XXVI.

The Discipline of the Secret had for object : 1st, The Rites of Administration of the Sacraments, and especially of the Most Holy Eucharist ; 2d, The timely and suitable presentation of the Christian Doctrines.

XXVII.

In spite of the loss of much early Christian evidence concerning the Sacraments, the essentials of what is now

known as Auricular Confession, are traceable in the Christian literature of the first three centuries.

XXVIII.

No passage of Sacred Scripture contains more than one Literal sense.

XXIX.

That some passages in the Old Testament, besides the Literal, have also an Allegorico-Prophetical Mystical sense, is proved from the New Testament.

XXX.

Semler's system of Interpretation, according to which the words of the New Testament are to be understood, not in their grammatico-historical sense, but as if Christ and His Apostles, by positive dogmatic accommodation, adapted their teaching to the errors and superstitions of their contemporaries, is false.

XXXI.

In interpreting those passages of Sacred Scripture which pertain to Faith and Morals, Catholics are obliged to follow the interpretation held by the Church.

XXXII.

Divine Inspiration does not always presuppose Divine Revelation.

XXXIII.

Ad Actum Moralem non sufficit libertas a coactione, sed requiritur libertas a necessitate, "ut enim, ait Angelicus, ibi incipit genus moris, ubi primo, dominium voluntatis invenitur. . . . Jamvero dominium quod habet voluntas supra suos actus, per quod in ejus potestate est velle vel non velle, excludit determinationem virtutis ad unum, et violentiam causae exterius agentis."¹

¹*St. Thos. II, dist. 24, Q. 3, a 2. Et Cont. Gent. Bk. I, c. 68.*

XXXIV.

Doctrina Catholica de actu malo in finem bonum relato, optime exprimitur verbis Augustini ; “ Ea quae constat esse peccata, nullo bonae causae obtentu, nullo quasi bono fine, nulla velut bona intentione facienda sunt.” Insignis ergo calumnia est, Catholicos docere licitum esse medium ex se malum adhibere ad finem bonum assequendum, seu finem justificare media.¹

XXXV.

Homo creatus est ad suam in Dei glorificatione beatitudinem ; ita ut gloria Dei sit hominis finis ultimus primarius ; beatitudo finis secundarius.

XXXVI.

Praeter potestatem Ordinis, Jurisdictio requiritur in Ministro Poenitentiae.

XXXVII.

Ecclesia natura sua est Societas Perfecta.

XXXVIII.

Contra varios errores Febronii, Gallicanorum et Protestantium quoad potestatem Primatus in Ecclesia, jure meritoque statuitur propositio ; Petrus a Christo Domino accepit Primatum Jurisdictionis in universam Ecclesiam.

XXXIX.

Sodalitatum Religiosarum exemptio, prout praesertim in hisce Statibus Foederatis obtinet, est legitima, utilis et justa ; haud tamen talis quae ab omni prorsus subjectione Episcopo debita eximat.

XL.

Jure communi Ecclesiae, Rectores Inamovibiles jus ad sua beneficia pro vita possident, iisque nonnisi gravibus de causis in jure expressis et modo ab eodem jure statuto privari possunt.

¹ *St. Aug. Cont. Mendac. Cap. VII.*

XLI.

Antiquis Archi-diaconis successerunt Vicarii Generales ad nutum amovibiles, qui Episcopi nomine universalem jurisdictionem in diœcesim exercent.

XLII.

Ex similitudinibus quae Christianismum inter et ceteras religiosas formas existunt, immerito prorsus nonnulli Scientiae religionum cultores deducunt Christianismum vel ab illis formis derivatum esse, vel iisdem quibus illae naturalibus causis originem debere.

XLIII.

To affirm as Rationalists do, that Human Reason is independent and autonomous, and therefore the only norm and the limit of Truth, is opposed to Reason itself.

XLIV.

The theory of Indefinite objective Progress according to which Rationalists hold that Truth is relative and mutable, destroys all certain knowledge of truth and involves a contradiction in terms.

XLV.

The Revelation of Truths of the Natural Law though not absolutely, is morally, necessary to man.

XLVI.

The Revelation of Mysteries is possible.

XLVII.

The radical error in the attempt of Herbert Spencer to harmonize Religion and Science is a misapprehension of the terms of the comparison.

XLVIII.

Agnosticism, instead of harmonizing Religion and Science, does away with Religion properly understood.

XLIX.

The Incomprehensible, not the Unknowable, can be the object of a reasonable worship.

L.

The doctrine of Pantheism cannot be reconciled with a true concept of Religion.

Vidit Sacra Facultas,

CAROLUS P. GRANNAN, p. t. Decanus.

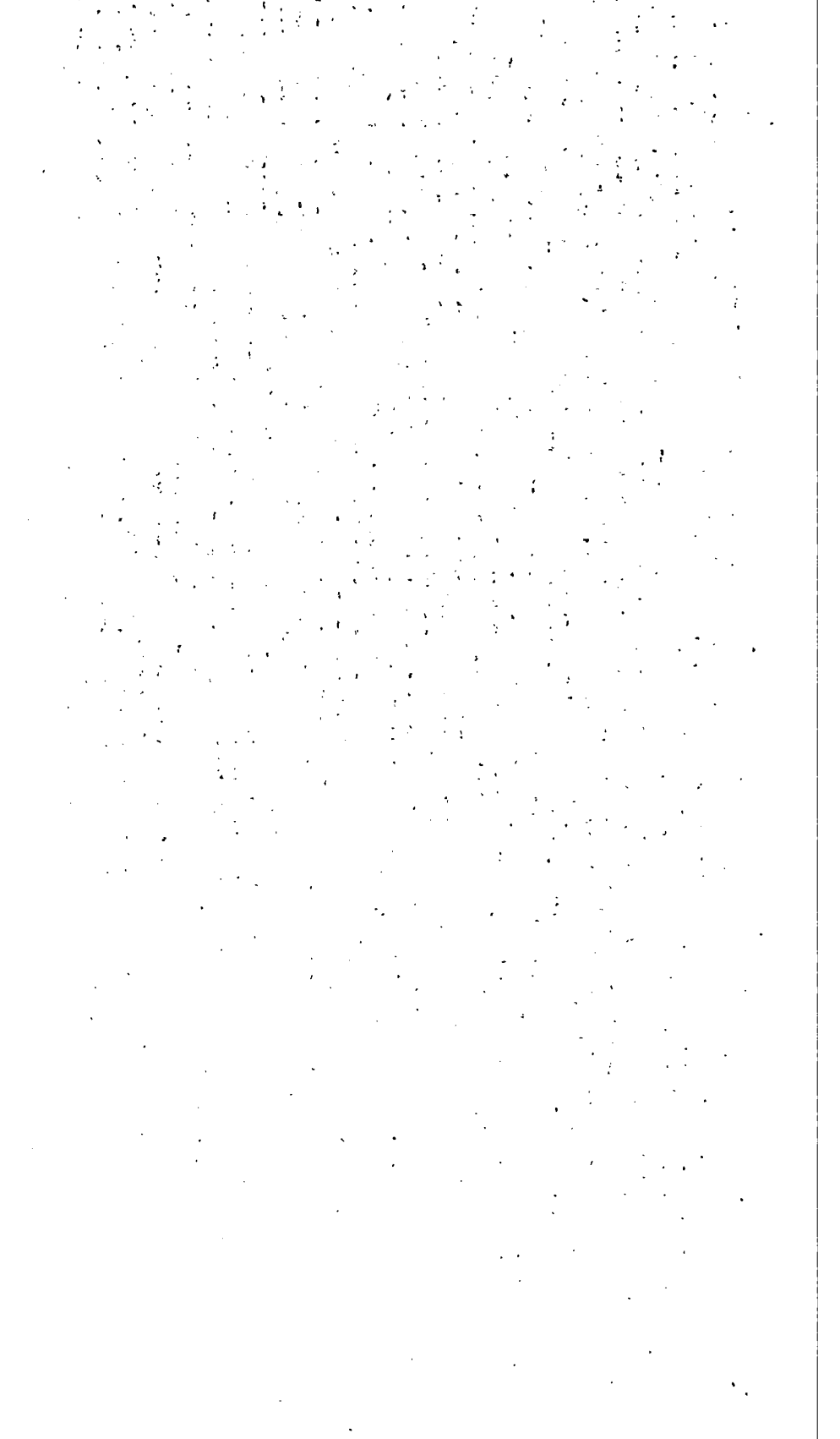
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Vidit Rector Universitatis,

JOANNES J. KEANE,

Episcopus Jassen.





34
DEUS LUX MEA.

THESES

QUAS

AD LICENTIATI GRADUM

IN

SACRA THEOLOGIA

Apud Universitatem Catholicam Americæ

CONSEQUENDUM

PUBLICE PROPUGNABIT

PATRICIUS J. KEANE,

SACERDOS ARCHIDIOECESIS SANCTI FRANCISCI,

S. THEOL. BACCALAUREUS

HORA IX. A. M. DIE X. JUNII A. D. MDCCCXCVI.

WASHINGTONII
TYPIS STORMONT ET JACKSON
1896



UNIVERSITAS CATHOLICA
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S. FACULTAS THEOLOGICA.
1895-96.

No. 34.

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THESES.

I.

The writers of the four Gospels are absolutely credible witnesses, both in expounding doctrine and in relating facts.

II.

Justin Martyr relates facts about the history of Christ which show, against the author of "Supernatural Religion," that Justin was acquainted with St. Matthew's Gospel.

III.

The assertion of "Supernatural Religion" "that the peculiarities of language of our Synoptic Gospels are entirely wanting in Justin" is false.¹

IV.

The assertion of the same author that Justin appealed to his "Memoirs" for the fact that a fire was kindled in the Jordan at the baptism of Christ, rests on a grammatical error and a mistranslation of Justin.²

V.

First Apol., cap. 61, "Except ye be born again, ye shall in nowise enter into the Kingdom of Heaven," is in itself almost a decisive proof that Justin was acquainted with St. John's Gospel.

VI.

The fact that Justin presents us with a number of details not found in our canonical Gospels is no proof that he was unacquainted with them.

¹*S. R. Vol. I., page 432.*

²*S. R., vol I, page 322.*

VII.

The difference between Justin's quotations and the corresponding texts of our Gospels does not invalidate his testimony to their authenticity.

VIII.

It is false to suppose that Justin took the materials of his life of Christ from the "Gospel according to Peter."

IX.

We have both external testimony and internal evidence that Valentinus used St. John's Gospel.

X.

The theory that inspiration consists exclusively in simple or negative divine assistance, is false.

XI.

Subsequent Inspiration or the subsequent testimony of the Holy Ghost, certifying that a book, written exclusively by human industry, is free from error, is not sufficient to constitute the Catholic idea of Inspiration.

XII.

The Anglican criterion, according to which the inspiration of a book can be demonstrated from the matter contained in it, as well as from the form in which it is expressed, cannot prove the fact of Inspiration.

XIII.

In those passages of Scripture which pertain to faith and morals, every Catholic is bound to hold that interpretation which the Church held and holds.

XIV.

The "Mythical Theory" of interpretation as held by Strauss and Renan is false.

XV.

The system of positive dogmatic accommodation as held by Semler is false and absurd.

XVI.

The words of *Isaias* (vii. 14). "Behold, a virgin shall conceive and bear a son, and his name shall be called Emmanuel," contain a true prophecy which was fulfilled in the conception and birth of Christ.

XVII.

The words of our Lord, "Quid tibi et mihi, mulier," contain no evidence of a reproof to the Blessed Virgin.

XVIII.

We can trace the practice of public penance and auricular confession back to the first ages of the Church.

XIX.

There is sufficient historical evidence to show that the Episcopal office existed from the beginning of the Church.

XX.

The sacrificial character of the Eucharist in the first centuries is attested by monuments found in the Catacombs.

XXI.

The persecution of Nero affected not only the Christians of Rome, but extended to other provinces of the Empire.

XXII.

Pope Liberius did not subscribe to an heretical formulary of faith.

XXIII.

It is certain that Constantine was baptized at Nicomedia shortly before his death.

XXIV.

From the fact that Eugene IV. revoked the Bull which dissolved the Council of Basle, and recognized the authority of the council to deal with questions of faith and morals, it cannot be inferred that he approved of the second and third sessions of that council.

XXV.

The social conditions of Italy and the circumstances of the times greatly diminish the blame due to Martin V. and other pontiffs for their excessive nepotism.

XXVI.

The principal reason why Martin V. failed to bring about the reformation of the Church in the beginning of the fifteenth century was the necessity of regaining and reorganizing the Papal States.

XXVII.

Whatever else may be said of the writings of the leading representatives of the Renaissance in Italy, they were certainly destructive of the best principles of Christianity.

XXVIII.

Although the union between the Eastern and Western churches was severed after the Fall of Constantinople, still the Council of Florence was not a failure.

XXIX.

The failure to preserve the union between the Greek and Latin churches after the Council of Florence was due to the national prejudices of the Greeks, and not to any doctrinal differences.

XXX.

Verbis apud Joannem vi., 48 sqq., Christus verum suum corpus verumque sanguinem promisit se daturum manducandum et bibendum.

XXXI.

Non in usu solum, sed modo permanente corpus Christi praesens est in Eucharistia; est igitur Eucharistia sacramentum permanens.

XXXII.

In missa offerri Deo verum et proprie dictum sacrificium efficaciter probatur vaticinio Malachiae I, 11, et sqq.

XXXIII.

Poenitentia est verum ac proprie dictum novae legis sacramentum.

XXXIV.

Beatissima Deipara censeri appellarique debet nostri generis mediatrix ; ejus vero mediatio sanctorum prorsus omnium mediationi praecellit, et eo usque praecellit, ut ad singularem Christi, Dei-hominis mediationem quam proxime accedat.

XXXV.

Legitima operationis regula est sola conscientia certa, non autem conscientia dubia vel opinativa.

XXXVI.

Insulse a nonnemine tanquam temeraria et periculosa traducta est S. Thomae doctrina " causas quae diminuunt judicium rationis, sicut ignorantia, vel quae diminuunt motum voluntatis, sicut infirmitas, vel violentia aut metus, aut aliquid hujusmodi ; diminuere peccatum, sicut et diminuunt voluntarium ; in tantum quod si actus sit omnino involuntarius, non habet rationem peccati." ¹

XXXVII.

Ad merendum vel demerendum in statu naturae lapsae requiritur libertas a necessitate, et non sufficit libertas a coactione.

XXXVIII.

Potestas legislativa in sacris ita exclusive Ecclesiae commissa est, ut civitati vel statui proprio jure minime competat.

XXXIX.

" Illud Socialismi placitum de possessionibus in commune redigendis omnino repudiari oportet, quia iis ipsis, quibus est opitulandum, nocet ; naturalibus singulorum juribus repugnat, officia reipublicae, tranquillitatem communem perturbat." ²

¹ *St. Thomas* 1-2, q. 73, a. 6.

² *Enc. Rerum Novarum*.

XL.

Episcopo etiam extra synodum competit potestas ferendi leges quae subditos ligent in conscientia.

XLI.

Nulla per se Episcopo competit potestas dispensandi in communi lege Ecclesiae, at id potest per accidens ex praesumpta vel expressa S. Pontificis delegatione.

XLII.

A magisterio Episcopi pendet iudicium de vitandis novitatibus in re religiosa ; de novo cultu, miraculis et reliquiis sanctorum, necnon de sacris imaginibus.

XLIII.

Capitulum, sede vacante, omnia potest quae sunt ordinariae episcopalis jurisdictionis, iis solum exceptis, quae in jure expresse sunt prohibita.

XLIV.

Parochus potest parochianos absolvere, necnon extraneos in sua parochia commorantes.

XLV.

The principle which asserts that reason is absolutely autonomous, the only norm of religion and the limit of truth, is contrary to reason.

XLVI.

The theory of continuous, objective progress, as advanced by Rationalists, according to which truth is held to be relative and mutable, destroys all certain knowledge and leads to scepticism.

XLVII.

Although we may proceed in the knowledge of truth, the theory of indefinite progress in religion is false and absurd.

XLVIII.

The Unknowable, as understood by Herbert Spencer, cannot be the object of religion.

XLIX.

The doctrine of Pantheism cannot be reconciled with a true concept of religion.

L.

Though the resemblances between the doctrine of Buddha and Christ are specious, still they can be shown to rest on a basis of belief quite contradictory.

Vidit Sacra Facultas,

CAROLUS P. GRANNAN, p. t. Decanus.

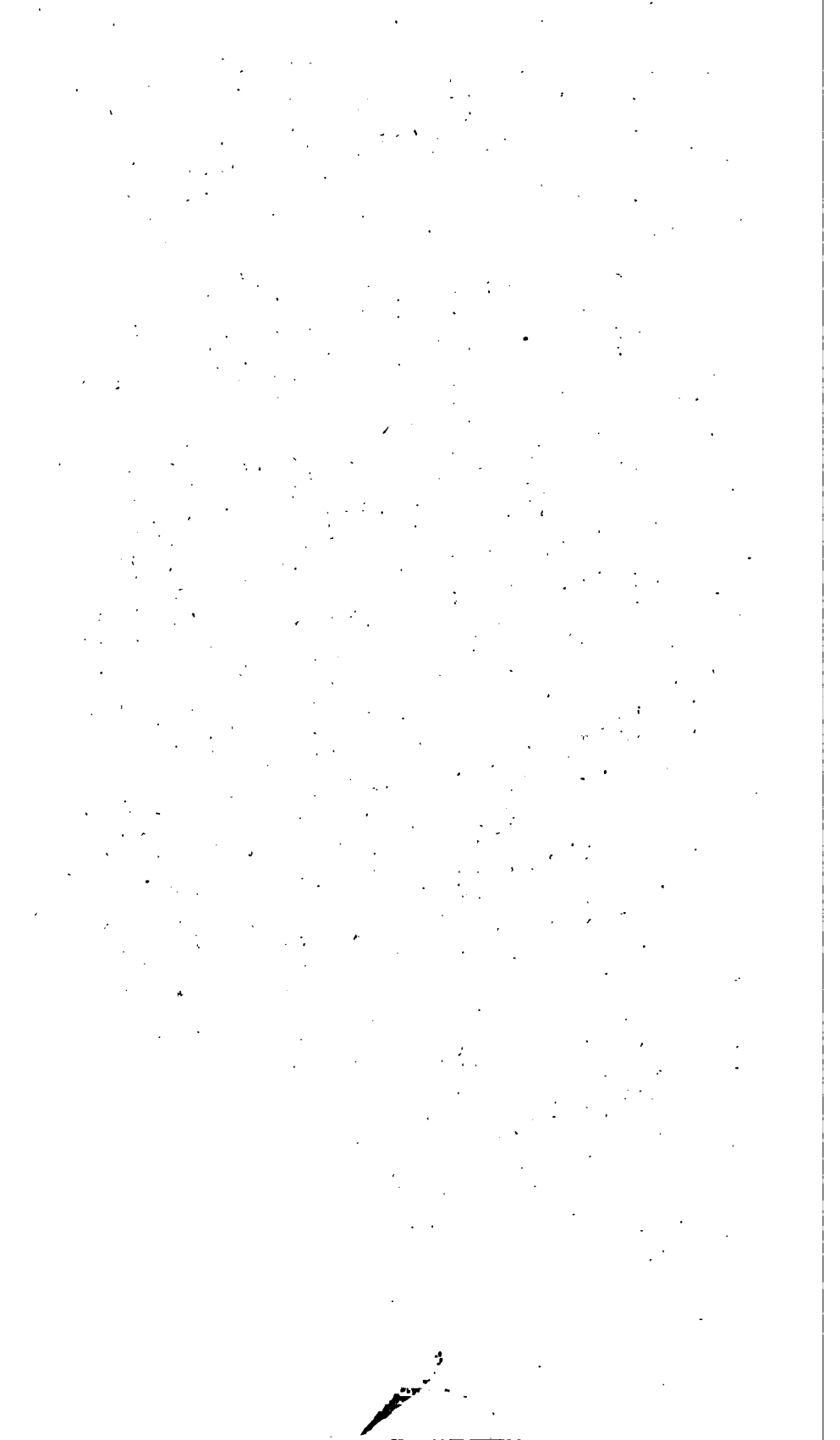
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35
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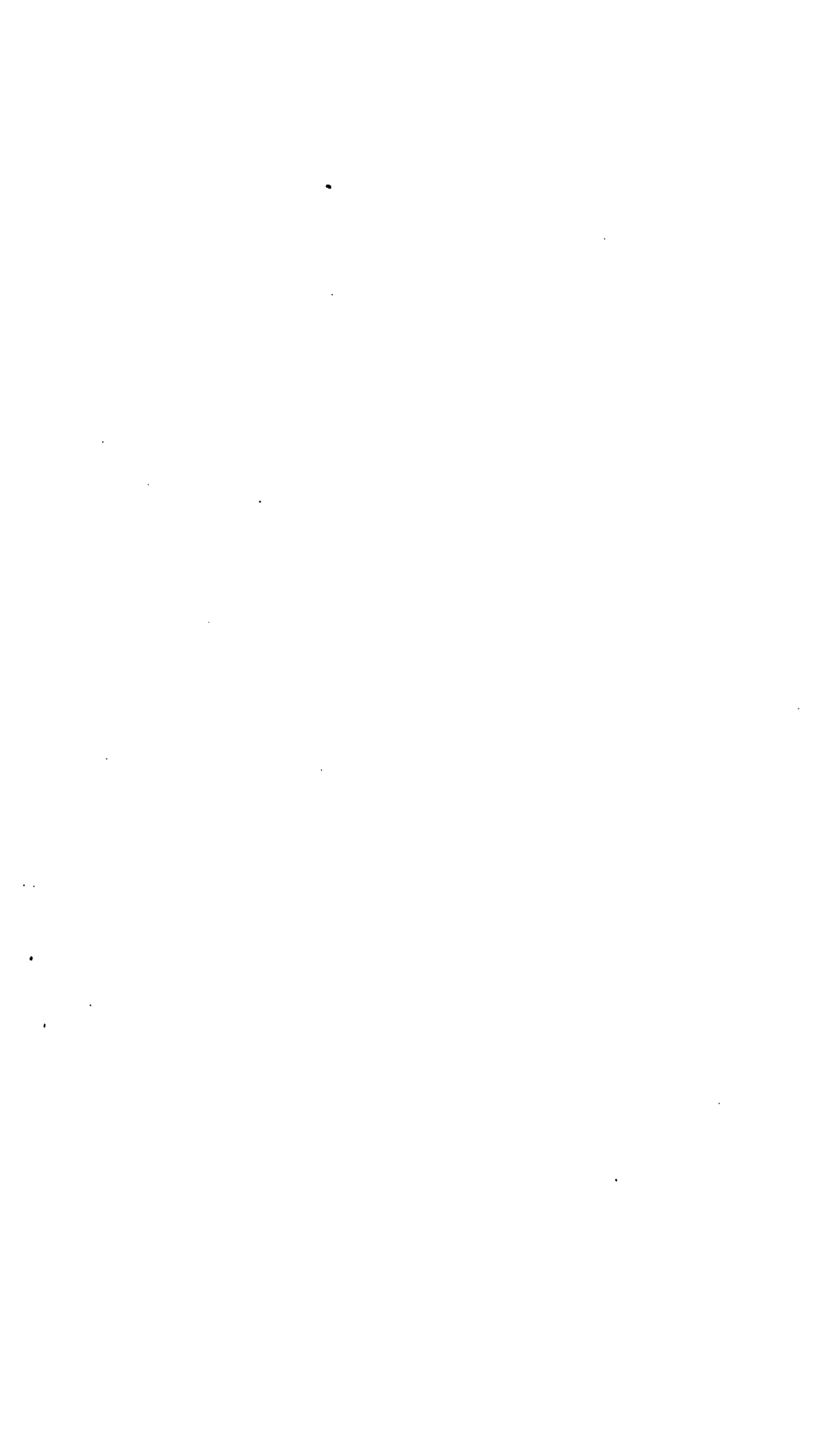
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THESES.

I.

Mere negative assistance, or the preservation of the writer of Scripture from error by the Holy Ghost, does not suffice to constitute inspiration.

II.

The Calvinistic criterion of inspiration, viz., that we know the divine origin of the sacred books by an immediate, private, internal illumination by the Holy Spirit, is false.

III.

In passages pertaining to faith and morals, the Catholic interpreter is not allowed to explain Sacred Scripture contrary to the sense which the Church has ever held.

IV.

In dogmatic passages, Sacred Scripture must not be interpreted contrary to the unanimous consent of the Fathers when they speak as witnesses of Tradition.

V.

The decree of the Council of Trent forbidding us to interpret Sacred Scripture contrary to the sense of the Church, and to the consent of the Fathers, is to be understood not only negatively, but also positively.

VI.

There is unity of purpose and plan in Genesis.

VII.

Cognitio Dei non est quidem humanæ menti ingenita, et multo minus ab intuitionē divini cujusvis attributi quocunque pacto hausta; attamen citra traditionem conceptu analago acquiri, validisque a posteriori argumentis potest demonstrari.

VIII.

Essentia divina consistit in actu puro essendi; ideoque Deus est omnino simplex, singulariter unus et vere infinitus; aptissime igitur nomen Jahveh exhibetur in Scripturis tanquam nomen Deo maxime proprium, et ne analogice quidem creaturis communicabile.

IX.

Dogma SS. Trinitatis cujus revelatio in Vetere Testamento innuitur, manifestissime proponitur in Novo Testamento.

X.

In vera Christi Ecclesia adsunt proprietates, eaeque exterius manifestatae, quibus ut talis inter Christianas communionem agnoscatur. Recensentur autem quatuor: unitas, sanctitas, catholicitas, apostolicitas, quibus notis cum sola Ecclesia Romana insignita sit, haec sola est vera Christi Ecclesia.

XI.

Inter praerogativas quibus Ecclesia a Christo fuit donata, eminet infallibilitas, qua pro munere sibi divinitus commissio omnem revelatam veritatem servandi et docendi, in iis quae circa fidem moresque definit, necnon in factis etiam quae dogmatica vocantur, iudicandis, ab errore est immunis.

XII.

A fide aberrat qui dixerit Beatum Petrum Apostolum non esse a Christo Domino constitutum apostolorum omnium principem, et totius Ecclesiae militantis visibile caput, vel eundem honoris tantum, non autem verae propriaeque jurisdictionis primatum ab eodem Domino Nostro Jesu Christo directe et immediate accepisse.

Conc. Vat. Const. Pastor Aeternus, c. 1.

XIII.

Romanus Pontifex ex divina ordinatione a quacunque potestate humana liber et independens est.

XIV.

“Romani Pontifices ob hanc causam quod rei Christianae administrandae divinitus tenent principatum, suos peregre legatos ad gentes populosque Christianos mittere vel ab ultima antiquitate consueverunt. Id autem non extrinsecus quaesito sed nativo jure suo.”

Leo XIII. Encyc. Longinqua.

XV.

“Deus humani generis procurationem inter duas potestates partitus est, scilicet, ecclesiasticam et civilem, alteram quidem divinis, alteram humanis rebus praepositam. Utraque est in suo genere maxima; habet utraque certos quibus contineatur terminos, eosque sua cujusque natura, causaque proxima definitos. Unde aliquis velut orbis circumscribitur in quo sua cujusque actio jure proprio versetur.”

Leo XIII. Encyc. Immortale Dei.

XVI.

“Quidquid igitur est in rebus humanis quoquomodo sacrum, quidquid ad salutem animarum cultumve Dei pertinet; id est omne in potestate arbitrioque Ecclesiae; cetera vero, quae civile et politicum genus complectitur, rectum est civili auctoritati esse subjecta.”

Leo XIII. Encyc. Immortale Dei.

XVII.

Potest episcopus, sive intra sive extra synodum, leges ferre, quae vim obligatoriam de se perpetuam habeant.

XVIII.

Ethica dici potest scientia ordinis moralis; cum autem ordo moralis sit apta creaturae rationalis ad finem suum ultimum dispositio per media convenientia, sequitur ethicam definiri posse scientiam reductionis creaturae rationalis ad suum finem ultimum.

XIX.

Ordo moralis duplex est, naturalis et supernaturalis; naturalis in natura hominis fundatur, atque capacitati et exigentiae naturae correspondet; supernaturalis in libero Dei beneplacito nititur, atque capacitatem debitumque naturae humanae transcendit. Scientia ordinis moralis naturalis est philosophia moralis; scientia vero ordinis moralis supernaturalis est theologia moralis.

XX.

In scientia morali supremi momenti est consideratio finis ultimi hominis: "Cognitis enim rerum finibus, cum intelligatur quid sit et bonorum extremum et malorum, inventa vitae via est, conformatioque omnium officiorum."

Tullius, De Fine, V. 6.

XXI.

Finis ad quem homo destinatur est Deus tum glorificandus, tum beate possidendus.

XXII.

Discrimen inter actiones bonas et malas, honestas et turpes, remote quidem fundatur in essentia divina, proxime autem in humana natura complete spectata, atque adeo in fine a Creatore homini praescripto.

XXIII.

The system of utilitarianism as expounded by John Stuart Mill is defective in making the happiness of man the ultimate standard of morality; for happiness flows from virtuous action, and not vice versa; not human happiness, but the order established by God is the final test of morality.

Mill's Dissertations and Discussions, Vol. 3.

XXIV.

Juris fundamentum remote fundatur in essentia et voluntate divina, proxime in humana natura et destinatione.

XXV.

Licet dari possit mali permissio, tamen haberi non potest jus ad malum.

XXVI.

Contra veterem doctrinam non solum a Christianis omnibus, verum etiam a sapientioribus Ethnicis admissam de absoluta suicidii directi illicite, frustra moderni quidam sive in libris editis, sive in congressuum colloca-tionibus insurgunt.

Medico-Legal Congress, New York, September, 5, 1895.

XXVII.

Legi naturali et divinae repugnat medicorum quorum-dam praxis qua aegroti mortem accelerant ut ei dolores et alia incommoda vitent.

Medico-Legal Congress, New York, September 5, 1895.

XXVIII.

Ex recentibus Sanctae Sedis decisionibus, nunquam licet ad matrem salvandam, recurrere sive ad embryoto-miam, sive "ad aliam quamcunque operationem chirugi-cam directe occisivam foetus;" nec consequenter ad foe-tus immaturi ejectionem.

Decretu 28 Maii, 1884; 19 Augusti, 1888; 24 Julii, 1895.

XXIX.

Cum, attenta praesenti chirurgicae artis perfectione, caesarea operatio nec nimis periculosa sit, nec nimis dolo-rosa, contingere poterit ut in partu difficili aliquando ad eam recurrere non tantum liceat, verum etiam oporteat.

XXX.

"Licitum est quod homo propria possideat. Et est etiam necessarium ad humanam vitam."

St. Thomas, 2 2, q. 66, art. 2.

XXXI.

Exortis inter opifices et conductores dissidiis, si ad con-ciliationem deveniri non potuerit, generalis cessatio la-boris sive ex parte opificum, sive ex parte conductorum non est ex se injusta; constituit tamen medium extremum in quo varii generis sunt incommoda; non solum enim "heros atque opifices ipsos affecit damno, sed mercaturis

obest, rei publicae utilitatibus; cumque haud procul esse a vi turbisque soleat, saepenumero tranquillitatem publicam in discrimen adducit. Qua in re illud magis efficax ac salubre, antevertere auctoritate legum, malumque ne erumpere possit prohibere, amotis mature causis, unde dominorum atque operariorum conflictus videatur exiturus."

Leo XIII. Encyc. Rerum Novarum.

XXXII.

"Homo propensione naturali sicut ad conjunctionem ducitur congregationemque civilem, sic et alias cum civibus inire societates expetit, exiguas illas quidem nec perfectas, sed societates tamen. Nunc vero quamquam societates privatae existunt in civitate, ejusque sunt velut partes totidem, tamen universe ac per se non est in potestate reipublicae ne existant prohibere. Privatas enim societates inire concessum est homini jure naturae."

Leo XIII. Encyc. Rerum Novarum.

XXXIII.

Doctrina de mendacio et restrictione mentali a theologis Catholicis communiter tradita, immerito traducitur ut immoralis et societati perniciosa.

Henry C. Lea, A History of Auricular Confession and Indulgences in the Latin Church. Vol. II.

Harvard Dudleian Lecture for 1895.

XXXIV.

Etsi hypnotismi praxis non habeatur ut absolute illicita, tamen nemini licet ei se submittere absque gravi causa.

XXXV.

The state of the Roman world in early imperial times was well fitted for the rapid propagation of Christianity.

XXXVI.

Nevertheless this rapid spread of the Christian Religion, contrary to the opinion of Gibbon, is a proof of its divinity.

Decline and Fall of the Roman Empire, Vol. 1, c. 15.

XXXVII.

It is probable that the Gospel was preached in Gaul during the lifetime of the Apostles.

XXXVIII.

The apostolic origin of the episcopate is clearly shown from the testimonies of the first centuries.

XXXIX.

The office of presbyter, with distinct functions, appears also in the first century.

XL.

There is sufficient historical evidence that St. Peter came to Rome, founded the church of that city, and governed it as its first bishop until his death.

XLI.

The persecution of Nero was a general, not a local one, and supposes a general imperial edict.

XLII.

It is historically true that from the earliest ages Christian authorities enjoined upon the faithful the observance of a certain "Discipline of the Secret."

XLIII.

No valid argument can be drawn against the existence of the "Discipline of the Secret" from the fact that St. Justin Martyr speaks openly of the Eucharist and Baptism.

Apologia, c. 66.

XLIV.

We can trace the custom of infant Baptism back to the earliest Christian times.

XLV.

Although Baptism and Confirmation were administered together in Christian antiquity, still they were considered as distinct Sacraments.

XLVI.

The reservation of the Eucharist among the early Christians gives incontestable proof of the belief in the permanence of the Real Presence.

XLVII.

From the written and monumental evidences, especially of the fourth century, it is certain that the fish was a symbolical representation of the Eucharist.

XLVIII.

The "Agape" or love feast of the early Christians, did not originate as some suppose in the profane banquets of the pagans, nor in the funeral banquets of the Jews; but it is very probable that the love feast was, 1st a commemoration of the Last Supper; and 2d, a reminiscence of the primitive community of goods.

XLIX.

Auricular confession is an institution whose origin we trace back to the first ages of Christianity.

L

The "Didaché" or Doctrine of the Twelve Apostles, is a genuine document, and must be ascribed to the end of the first or to the beginning of the second century.

Vidit Sacra Facultas,

CAROLUS P. GRANNAN, p. t. Decanus.

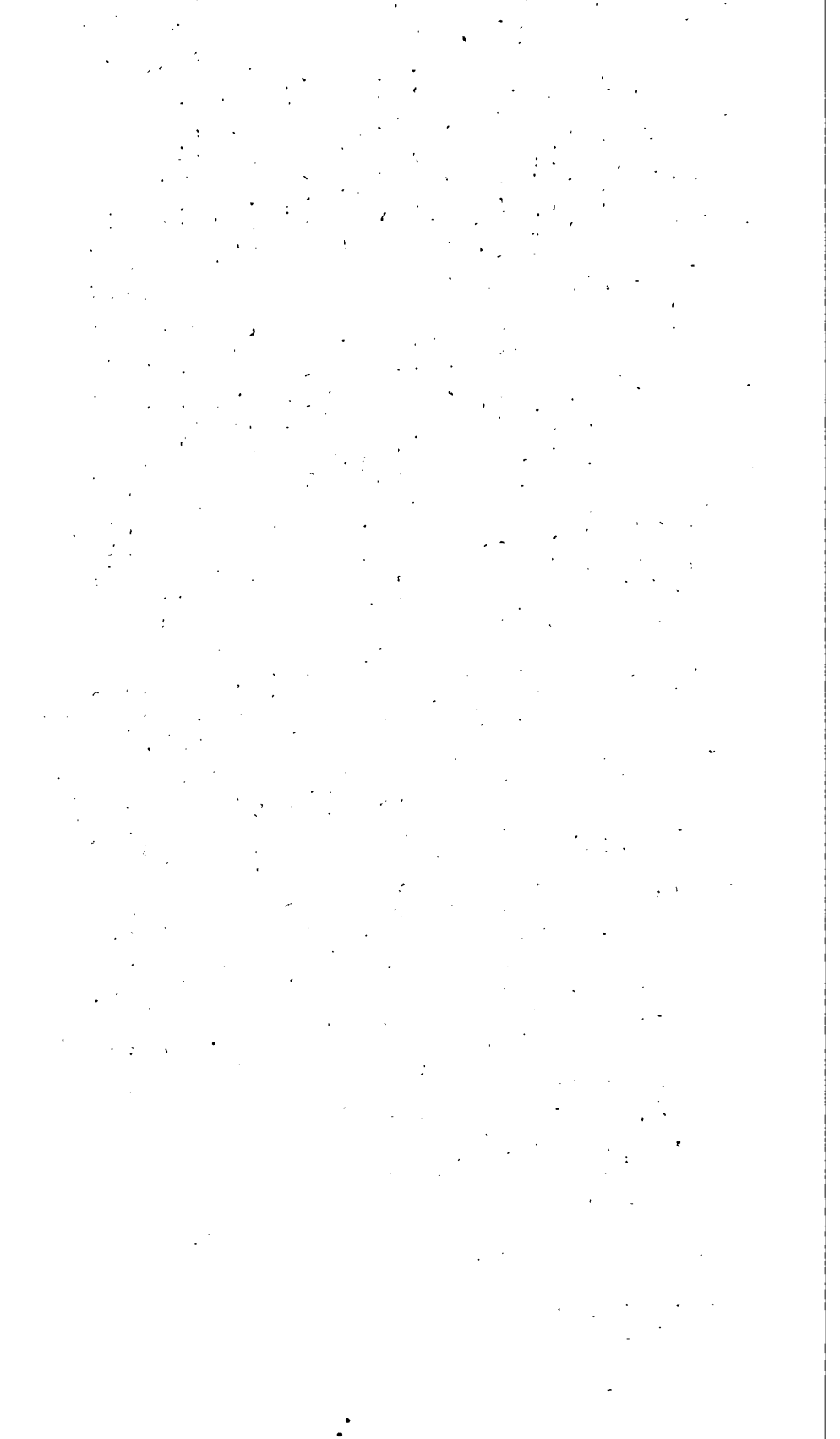
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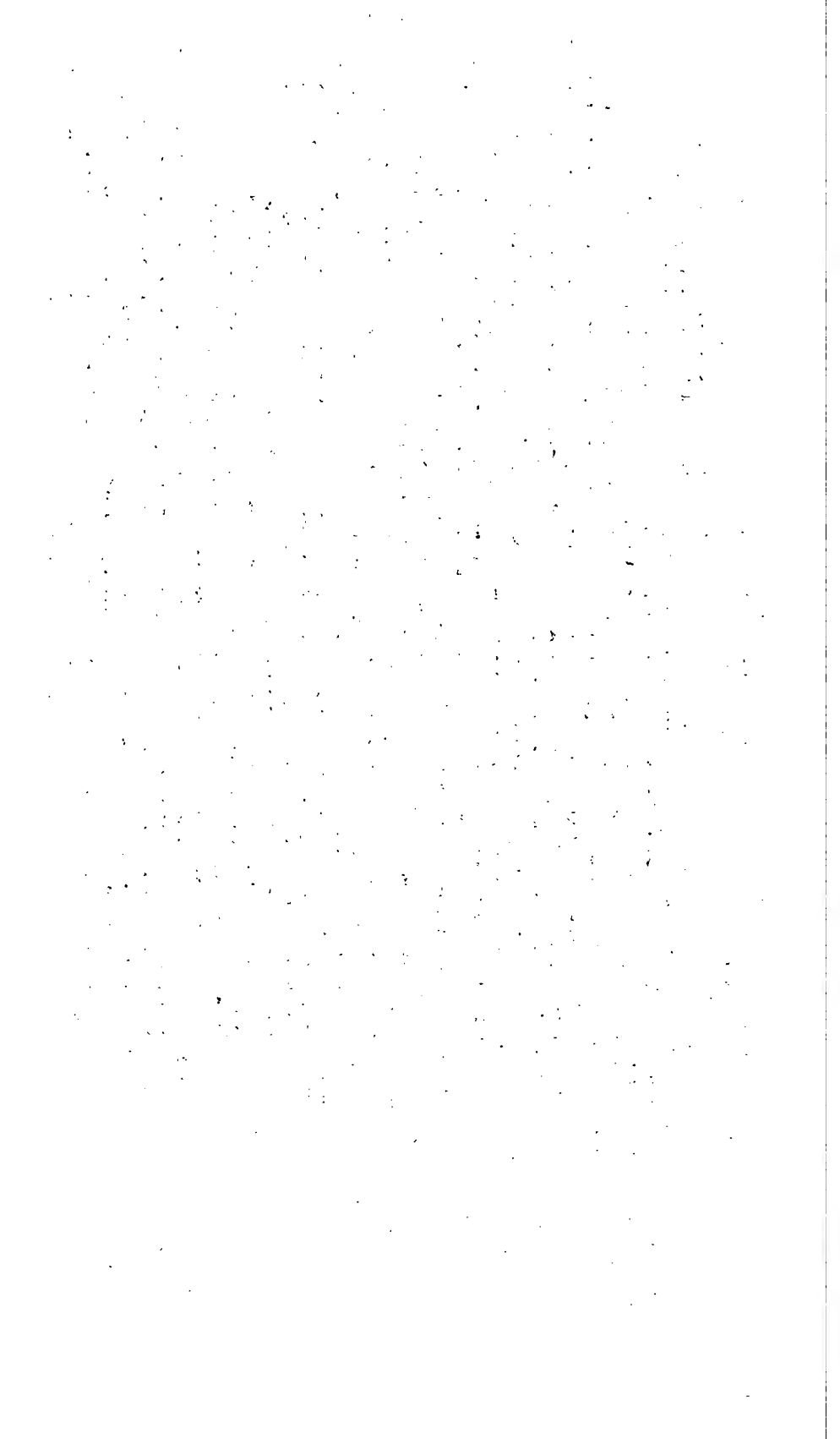
EDUARDUS EUSTACHIUS O'BRIEN,

DIOCESIS DETROITENSIS,

S. THEOL. BACCALAUREUS

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No. 36.

THESES



THESES.

I.

Agnosticism cannot be reconciled with the true idea of Religion.

II.

Far from harmonizing Religion and Science, Agnosticism is destructive of Religion properly understood.

III.

It is contrary alike to Faith and Science to assert that the soul of man is evolved from matter by the action of physical forces.

IV.

The theory of continuous objective progress which teaches that truth is relative and mutable, destroys all certitude and is a contradiction in terms.

V.

The Rationalistic tenet that reason is absolutely independent and the sole criterion of natural and supernatural truth, is itself contrary to reason.

VI.

The assertion of Herbert Spencer that "the Power which the Universe manifests to us is utterly inscrutable," contains a direct contradiction.

First Principles, Ch. II.

VII.

Divine supernatural revelation, whether mediate or immediate, is manifestly possible.

VIII.

"Divinae revelationi tribuendum est, ut ea, quae in rebus divinis humanae rationi per se impervia non sunt, in praesenti quoque generis humani conditione ab omnibus expedite, firma certitudine et nullo admixto errore cognosci possint."

Conc. Vat., Const. Dei Filius, Cap. II.

IX.

Revelation and Reason impart a certain knowledge of the Supreme Being, who, though incomprehensible, is therefore knowable and may be the object of a reasonable worship.

X.

There is no contradiction between the Biblical account of the antiquity of man and the testimony of ancient profane documents of a trustworthy character.

XI.

Conceptus Ecclesiae Christi non in eo est tantum quod sit societas religiosa in qua homines finem suum consequantur ultimum, neque absolvitur eo quod est societas positivâ Dei voluntate et a Deo fundata ac divinitus certis normis constituta praerogativisque aucta, sed inde maxime divina est et Christi Ecclesia, quia in Deo-Homine fundata, ipsi incorporata, ab ipso vivificata ideoque sensu proprio est "mysterium regni coelorum," "mysterium regni Dei."

Math. XIII, 11.

Marc. IV, 11.

XII.

Ratio Capitis Christo maxime convenit quoad Ecclesiam non dignitate tantum ac potestate, sed vitali quoque quem in eam exercet influxu.

XIII.

Christus ita est Caput Ecclesiae ut haec sit ipsius Corpus Mysticum, modo singulari eoque vere mysterioso ipsi unitum.

XIV.

Intimam Jesu Christi cum Ecclesia sua perpetuamque unionem S. Paulus eo quoque praeclare docet, quod eam Salvatoris Sponsam esse declarat.

XV.

Lutheri doctrina tantum abest ut ad Ecclesiam reformatam quidquam valeat, ut ipsum etiam Ecclesiae conceptum destruat.

XVI.

Spectatis fundamentalibus principiis Reformationis omnino sibi cohaeret Protestans Winer affirmans: "Protestantismus seipsum destrueret, si Ecclesiam agnosceret secundum suam essentiam ut externam institutionem."

Compar. Profess. Divers. Eccl., § 19.

XVII.

Pariter sibi constant Lutherus ejusque sectatores qui in illis documentis in quibus tuentur suum conceptum invisibilis Ecclesiae, etiam ipso sacro nomine Ecclesiae expuncto, nomen profanum *Communitatis* inducunt; ablata siquidem visibilitate necessario aufertur conceptus ipsius Ecclesiae ut in Scripturis exhibetur.

XVIII.

Iisdem omnino verbis quibus Christus institutionem Ecclesiae suae visibilis enuntiavit, hanc eamdem Ecclesiam declaravit esse subjectum unicum de Ecclesia sua promissionum.

XIX.

Salva visibilitate corporis Ecclesiae, sicut singuli aliqui possunt videri esse et non vere coram Deo esse membra Ecclesiae, ita vicissim singuli aliqui coram Deo possunt verè esse et coram Ecclesia militante non videri membra Ecclesiae.

XX.

In regno sanctificationis non ii soli comprehenduntur "qui justi et sancti ut justificentur adhuc," sed etiam "qui in peccatis sunt ut remittantur eis."

Apoc. XXII., 11; *Jac. V.*, 15.

XXI.

Quando agitur de infallibilitate Ecclesiae in definiendis veritatibus non in se revelatis sed cum veritatibus revelatis connexis, et generatim quando quaestio fit de objecto infallibilitatis Ecclesiae, illud certe necessario supponendum est Ecclesiam esse infallibilem in judicio de vero

sensu, de intensione et de extensione suae propriae infallibilitatis, seu, quod idem est, in iudicio de conditionibus et de objecto, in quibus sibi ex promissa Spiritus Sancti assistentia competat infallibilitas.

XXII.

“Ad doctrinam fidei pertinet aliquid dupliciter; uno modo directe sicut articuli fidei qui per se credendi proponuntur, quaedam vero indirecte in quantum ex negatione eorum sequitur aliquid contrarium fidei.”

S. Thom. Lect. 4 in 1 Cor. 2.

XXIII.

Judicium Ecclesiae de facto legitimitatis alicujus Concilii Generalis vel Romani Pontificis non naturalem tantum et moralem, sed supernaturalem certitudinem cum gignere debeat, errori non potest esse obnoxium.

XXIV.

“Omnino dicendum est non posse errare Ecclesiam in approbatione religionis quoad iudicium de honestate talis modi vivendi ut sit status perfectionis acquirendae seu religionis, quidquid sit de approbatione practica quoad licentiam et facultatem introducendi de novo aliquam religionem et quoad iudicium prudentiale in quo talis concessio fundatur.”

Suarez, De Statu Rel. II, 17.

XXV.

Tenendum est Ecclesiam in solemnibus ac definitivis iudiciis de canonizatione alicujus Sancti pollere infallibilitate.

XXVI.

Perperam affirmavit Guenther fieri posse ut dogmatibus ab Ecclesia propositis aliquando secundum progressum scientiae sensus tribuendus sit alius ab eo quem intelligit et intellexit Ecclesia.

Cf. Conc. Vat. Const. I, Cap. I, c. 3.

XXVII.

Nulli solido argumento innititur assertio, definitionem Concilii Vaticani de infallibilitate Romani Pontificis docere etiam extensionem ejusdem infallibilitatis ad facta dogmatica.

XXVIII.

“In matters pertaining to faith and morals, that should be considered the true sense of Holy Writ which the Church, whose office it is to judge of the right import and interpretation of Sacred Scripture, holds and has held; and it is therefore unlawful to interpret Scripture contrary to the sense attached to it by the Church.”

Con. Vat. Sess. III, Cap. 2.

XXIX.

“The Church receives the Books of Scripture as sacred and canonical, not because they were first composed wholly by man’s ingenuity and subsequently received the Church’s authoritative approval, nor inasmuch as they contain the Word of God without error, but because they were written under the inspiration of the Holy Ghost and have God as their author.”

Con. Vat., Sess. III, Cap. 2.

XXX.

According to the Tridentine decree, “the Vulgate Edition, which during so many centuries has been approved by the usage of the Church, should be received as authentic in public lectures, disputations, preachings, and expositions.”

Con. Trid., Sess. IV, Cap. 2.

XXXI.

The canon of Sacred Books proposed by the Council of Trent is legitimate and has the force of an ecumenical decree.

XXXII.

Among other proofs the approbation given to the Septuagint is evidence that the Deuterocanonical Books of

the Old Testament as contained in the Tridentine Canon are divinely inspired.

XXXIII.

Jus non consistit in materiali facto nec in vi fortiori sed in potestate morali inviolabili aliquid agendi, exigendi, habendi.

Cf. Syll. Prop., 59.

XXXIV.

Ultimum fundamentum juris reponendum est in essentiali rerum ordine et in voluntate Dei hunc ordinem conservare jubentis, perturbare vetantis; adeoque omne jus formaliter qua tale a divina demum auctoritate descendit eaque subsistit.

XXXV.

Praecipua juris proprietas est inviolabilitas, quae non solum in relativa obligatione, verum etiam et quidem praecipue in coactionis exigentia consistit.

XXXVI.

Facultas cogendi radicaliter residet in ipso juris possessore, actualiter autem existit tum in auctoritate sociali tum in possessore juris; in auctoritate sociali quidem modo principali et ordinario, in possessore vero juris modo subordinato, secundario, extraordinario.

XXXVII.

Doctrina Catholica de occulta compensatione nedum ut perniciosa et immoralis traduci potest, potius dicenda omnino conformis fundamentalibus juris tum privati tum socialis principiis.

XXXVIII.

Nullius juris violator est qui se suaque moderate defendendo injustum aggressorum occidit.

XXXIX.

Ex doctrina Ecclesiae reprobanda est non solum craniotomia et quaecunque operatio chirurgica directe occisiva prolis, verum etiam praematura ejectio foetus.

XL.

Liceitas proprietatis privatae, etiam quoad terram, invicte demonstratur tum recta ratione tum auctoritate sive naturali humani generis sive supernaturali revelationis.

XLI.

Immerito autem a multis rei economicae historicis assertitur, privatam proprietatem illicitam declarari apud Sanctos Patres, nominatim apud Basilium, Hieronymum, Ambrosium, et Augustinum.

Cf. Gladden, Tools and the Man, p. 89; Nititi, Catholic Socialism, p. 65.

XLII.

Jus proprietatis, prout in doctrina Catholica continetur, nec independens, nec indefinitum, nec absolutum concipi potest, sed est auctoritati publicae vario modo subordinatum, objecto limitatum, et restrictum, non solum lege temperantiae et charitatis verum etiam lege justitiae socialis.

XLIII.

Homo a natura habet jus in fructus sui ingenii, quod tamen jus vario modo ab auctoritate sociali determinari potest et debet.

XLIV.

Modi proprietatem privatam circa bona naturalia acquirendi merito distinguntur in primitivos et desivatos; inter primitivos autem necessario praecedat occupatio.

XLV.

“Socialismi placitum de possessionibus in commune redigendis omnino repudiari oportet quia iis ipsis quibus est opitulandum nocet, naturalibus singulorum juribus repugnat, officia reipublicae tranquillitatemque communem perturbat.”

Leo XIII. Ency. Rerum Novarum.

XLVI.

The early Celtic Churches of Britain, were not separated from communion with the See of Rome.

XLVII.

Their principal points of divergence, in particular the Easter controversy, did not include essential matters of faith.

XLVIII.

The history of the belief of the English Church in the doctrines of Purgatory and Confession proves that from the earliest Christian times until the Reformation the faith of the Church in England on these important points was in essential conformity with the subsequent Tridentine decrees.

XLIX.

The liturgy and doctrine of the English Church on the Holy Communion and the Mass suffered an essential change at the time of the Reformation which was sufficient to destroy the continuity of the Catholic Church in England.

L.

The weight of historical evidence is against the validity of Anglican orders.

Vidit Sacra Facultas,

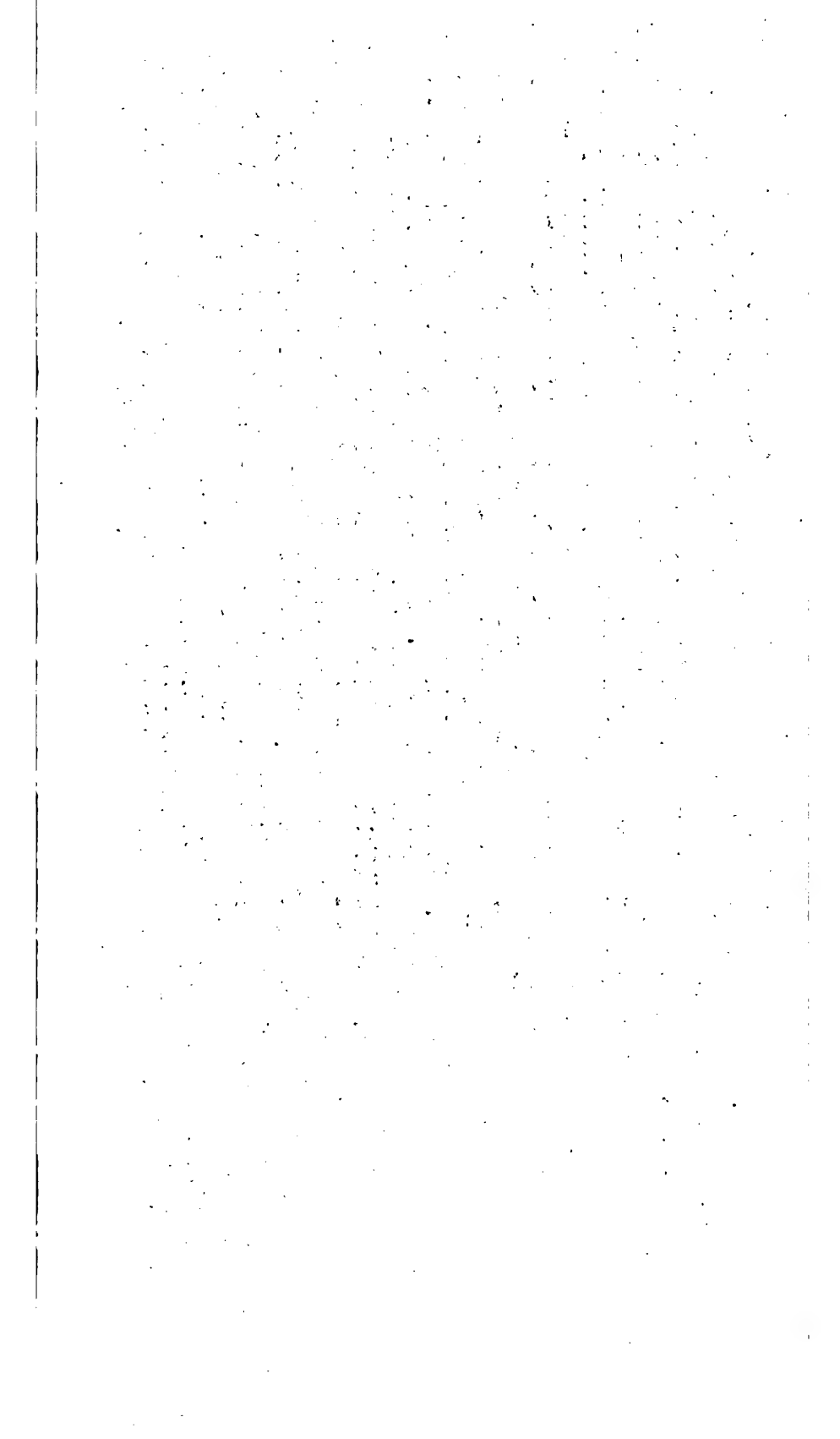
CAROLUS P. GRANNAN, p. t. Decanus.

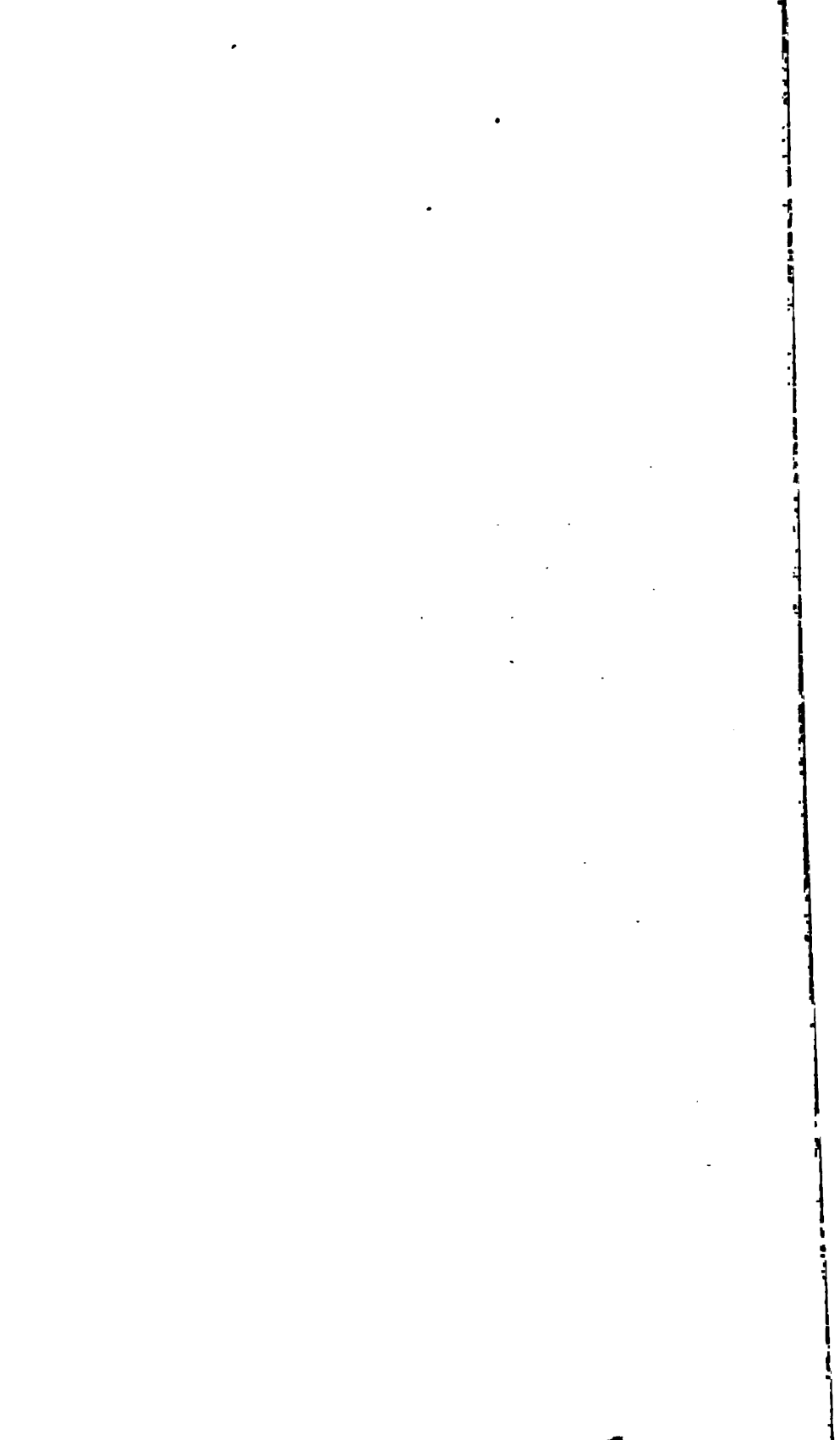
THOMAS J. SHAHAN, p. t. a Secretis.

Vidit Rector Universitatis,

JOANNES J. KEANE,

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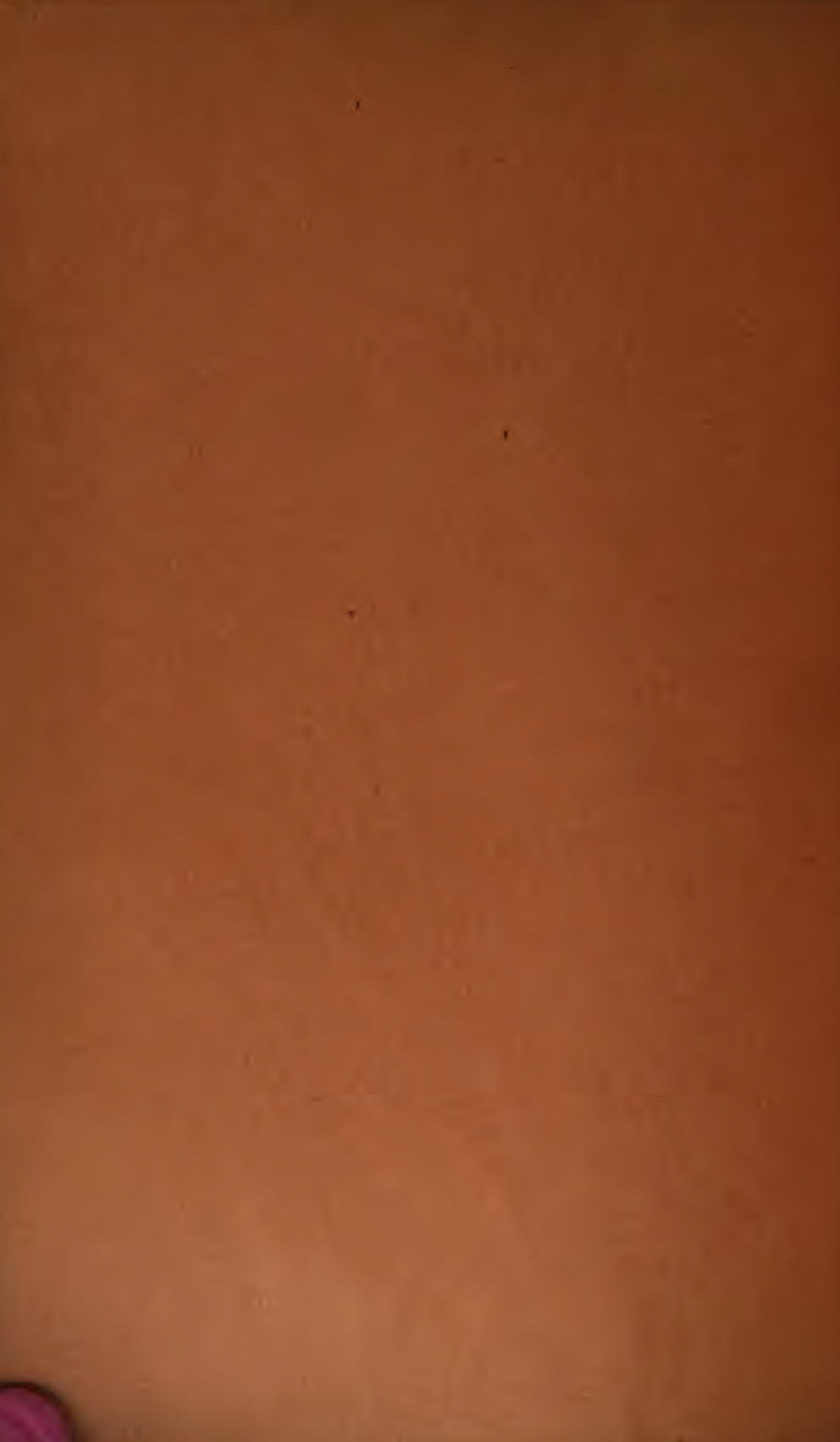














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